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The Outlook of Missions

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VOLUME XXII

APRIL, 1930

NUMBER 4

Jesus, the Giver of Life, is Risen!

THOU, of life the author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, True and Faithful, now fulfil Thy word;
'Tis Thine own third morning: rise, O buried Lord!
Welcome, happy morning! age to age shall say.



The New Missionary Home at Lancaster, Pa.

Following the example of the women of Ohio Synod, the Woman's Missionary Societies of Eastern Synod are erecting a home, at Lancaster, Pa., for missionaries on furlough.

The Home is located at New Street and President Avenue, 201 feet on New Street and 79 feet on President Avenue. It is constructed of Lancaster brick, English architecture, and consists of two bachelor and two family apartments.

The approximate cost of the Home will be \$40,000, including the lot. At the first meeting of the building committee, the Treasurer reported \$5.00 on hand for this project. When the deed for the lot was executed, funds amounting to \$5,135.00 were available for the payment of the same.

The building is under construction and contributions have made it possible to pay all bills received up to the present time. It is the aim of the Committee to dedicate the Home free of debt.



Missionary Conference Time Is Coming

THIS YEAR'S THEMES

FOREIGN MISSIONS

The general theme of the interdenominational study-books this year is "India." A fine series of text-books has been issued for adults, young people, intermediates, juniors, primary boys and girls and beginners. Never has there been such a generous and interesting lot of missionary material prepared on a certain country. The Reformed Church has no missions in India; but one-fifth of the people of the world live there and some of the most interesting and important things happening in the world these days occur in India. No one can be an intelligent Christian and not know what is going on in this great country which has been called "The Mother of Religions."

HOME MISSIONS

The Home Mission theme is "The Caribbean Islands." These islands are our nearest neighbors to whom the United States is bound by many special ties and for whom our country has always exercised a benevolent solicitude. We delivered Cuba from Spanish tyranny. Porto Rico has become a part of the United States. Very few Christian people of the United States know what should be known about the Caribbean Islands. This religious ignorance is particularly apparent with regard to Porto Rico. Every Christian in America should be intelligent with regard to the religious conditions of the Caribbean Islands and of Porto Rico in particular. The study-books this year with their careful grading for various age groups will afford a very interesting opportunity of acquainting ourselves with the religious conditions of our nearest neighbors.

THE CONFERENCE DATES

HOOD COLLEGE	Frederick, Md.....	July 12 to July 19
BETHANY PARK	Indianapolis, Ind.	July 12 to July 19
KISKIMINETAS ACADEMY	Saltsburg, Pa.	July 17 to July 27
HEIDELBERG COLLEGE	Tiffin, Ohio	July 19 to July 25
CATAWBA COLLEGE	Salisbury, N. C.	July 19 to July 25
URSINUS COLLEGE	Collegeville, Pa.	July 26 to Aug. 2
THEOLOGICAL SEMINARY	Lancaster, Pa.	Aug. 2 to Aug. 9
MISSION HOUSE	Plymouth, Wis.	Aug. 9 to Aug. 16
ZION CHURCH	Buffalo, N. Y.....	Third week in Sept.

Note these dates now and make arrangements to attend one of these Conferences.

For Particulars Address

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The Outlook of Missions

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CONTENTS FOR APRIL

THE QUIET HOUR.....	146
---------------------	-----

GENERAL

A Prayer	147
Ride On, Ride On, In Majesty!.....	148
Rural Life Sunday—May 25, 1930.....	149

HOME MISSIONS

A New Country Life Commission.....	151
Pleasant Valley as Another Sees It.....	151
The Rural Ministry a Missionary Task.....	152
Some Problems the Rural Church Faces.....	153
A Busy Sunday for One Rural Pastor.....	155
An Experiment in Unity in the Rural Charge.....	156
Rural Church Work Handicapped by Denominationalism—How to Overcome This Handicap.....	157
Black River Falls Items.....	158
Observations of the Treasurer.....	160
The Country Church and Social Service.....	161
Child Health Day—and Week.....	162
Book Reviews	164

FOREIGN MISSIONS

What Has the Year 1930 in Store for Us?.....	165
Signs of Progress in China.....	165
A Severe Winter in China—Elder Fu's Experience.....	166
The American School for Boys at Baghdad.....	169
The Year of the Horse—The Horse in Japanese Life, Literature, Art and Ancient Customs.....	171
Shall the People of Ogawara Have a Chapel?.....	173
Our Young People.....	174
Help Me to Choose.....	175
Our Children's Corner.....	176

THE WOMAN'S MISSIONARY SOCIETY

American Mission School for Girls—Baghdad.....	177
Reformed Church Folk at Work in Other Fields.....	179
At Work With the Deaconess.....	182
Centenary Anniversary of Mormonism.....	183
Quiz	184
Nuggets from a Notebook.....	185
Jerusalem Prayer Calendar.....	185
Here and There.....	186
Literature Chat	188
Mission Study Themes and Texts for 1930-1931.....	188
Girls' Missionary Guild.....	190

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The Quiet Hour

JULIA HALL BARTHOLOMEW

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. —Psalm 24:1

If this bright lily
Can live once more,
And its white promise
Be as before,
Why can not the great stone
Be moved from His door?
—CHARLES HANSON TOWNE.

There is a garden cool and dim
Where Spring goes reverently each year,
Where Spring the ever young and dear
Returns with sweet, low-throated hymn.
—MARGARET TOD RITTER.

I fear not death, O Father of life; for death
is not eternal sleep; it is the transition to a
new life, a movement of glorious transforma-
tion, an ascension toward Thee.
—HEINRICH TSCHOKKE.

So may we live in constant childlike trust
in Thee as to believe, though we behold it not,
that the end of all things is divine, and to
catch the music to which this world is set by
Thee.
—GEORGE DAWSON.

O Love that imprisons me only to set my
feet in a larger room, enclose me more and
more within Thy folds.
—GEORGE MATHESON.

"The true prophets preached the great doc-
trine of absolute faith in God and surrender to
His will as the essential condition for the per-
fecting of their national destiny."

"There's nought in this bad world like sym-
pathy:
'Tis so becoming to the soul and face,
Sets to soft music the harmonious sigh,
And robes sweet friendship in a Brussels
lace!"

It is when tomorrow's burden is added to the
burden of today that the weight is more than
a man can bear. Never load yourself so! If
you find yourself so loaded, at least remember
this: It is your doing, not God's.
—GEORGE MACDONALD.

"When we see the lilies
Spinning in distress,
Taking thought to
Manufacture loveliness,
When we see the birds all
Building barns for store,
'Twill be time for us to worry,—
Not before!"

"Meditation is not the discovery of more or
of new things, but a calm sitting down with
God to enrich itself with what study has dis-
covered and feeding with Him upon the stores
which memory has laid up."

Teach me to live and find my life in Thee,
Looking from earth and earthly things away!
Let me not falter, but untiringly
Press on, and gain new strength and power
each day!

Why cannot we, slipping our hand into His
each day, walk trustingly over that day's
appointed path, thorny or flowery, crooked or
straight, knowing that evening will bring us
sleep, peace, and home?
—PHILLIPS BROOKS.

Pentecost is both deep and broad, for it
meets the whole of the life facts. It gave men
an inner freedom and a world-view. They
found God and a philosophy of life.
—E. STANLEY JONES.

How many million Aprils came
Before I ever knew
How white a cherry bough could be,
A bed of squills, how blue!
—SARA TEASDALE.

"Did you ever stop to think that one of the
works of the Holy Spirit in your life and mine
is to help us appreciate what has been done by
others?"

"Jesus describes prayer as a life of adven-
ture. When carried out to its full meaning it
requires the spirit of enterprise, of daring, of
deep earnestness."

The Prayer

"TEACH us, O Lord, so to love and sympathize and sacrifice for others that we may turn mourning into dancing, tears into smiles, and despair into new rejoicing hope! In Christ's name. Amen."

The Outlook

VOLUME XXII

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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A Prayer

O LORD, our heavenly Father, we come into Thy presence in deep humility and with a profound sense of our need of Thee. To whom shall we go but to Thee. Thou art the Source of every blessing. Draw near to us as we draw nigh to Thee and breathe upon us the spirit of Thy dear Son our Saviour Jesus Christ, who humbled Himself and became obedient unto death, even the death of the Cross. Do Thou, O Christ, reveal Thyself to us so that we may know in whom to believe, and how to pattern our lives after the beauty and simplicity of Thine own spotless life.

We confess, O God, our human frailty and imperfect living. Too often do we stray from Thy ways like lost sheep, and we follow too much the inclinations of our own hearts.

Help us, this very hour, to prostrate ourselves in sincerity and truth at the throne of grace, to confess our sins and shortcomings, and to implore Thy mercy. Cleanse our thoughts, purify our hearts, and sanctify our spirits, so that our lives may conform, more and more, to Thy will and that in all our doings we may glorify Thy holy name.

Grant us, our dear Redeemer, a vision of the spiritual destitution of the world and a passion for winning souls for Thy kingdom. Open our eyes that we may behold the fields ripe unto harvest, and warm our hearts with the love that sent Thee, O blessed Saviour, to seek and to save the lost. Consecrate us anew to Thy service, which is perfect freedom, cause us ever to walk in the light of Thy countenance, and to abide in the secret presence of the Most High.

Bless the Church to which we belong. Inspire the hearts of all our pastors and people with more love for Thee, and a greater longing to please Thee. May we, O Lord, as Thy handmaidens not be satisfied with what we are, and do, and give, but show us, we beseech Thee, as we meet this day for counsel and help, how much better we can be, how we may enlarge our usefulness and increase our giving.

Especially, at this time when so many thousands are perishing for want of food in China, give us the grace of liberality so that we may not pass them by on the other side, but pause in our abundance to extend a helping hand and to hear the voice of Christ speaking to our hearts, "I was hungry and ye fed Me."

Hasten the time, O God, who didst so love the world as to send Thy dear Son to be the Saviour of mankind, when the message of salvation shall resound in the ears of all the dwellers on the face of the earth, and when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. All these mercies and favors we ask in His name and for His sake, who loved us and gave Himself for us. *Amen.*

(NOTE:—The above prayer was used by the Woman's Missionary Societies at several of their annual meetings this spring.)

Ride On, Ride On, In Majesty!

THERE are few scenes in the life of Christ that form so captivating a picture for the study of devout minds as His entry into Jerusalem. It is a spectacle that touches the imagination and attracts applause. Hitherto He had come into the Holy City on foot, without causing a ripple of excitement. Now, He will ride, as in the attitude of triumph, on a beast of burden. Such was His fame in all Palestine, that the city, with its suburbs, is all astir to see Him. After spending a short time in the quiet home in Bethany, He, with the Twelve, enters upon the way of Sorrows. He knew what would befall Him ere the sun of another Sabbath could kiss the earth. He had real visions of the coming days. The entry of Jesus into Jerusalem was a part of the divine plan as truly as the Last Supper or the Crucifixion. He rides into the city not for any vain show but to fulfill a prophecy. At that very moment in His history, the prediction became a fulfillment: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just and having salvation; lowly and riding upon an ass, even upon a colt the foal of an ass."

In order to fulfill this Scripture, Jesus sent two of His disciples into the village to bring the beasts which they would find at a cross-road. No doubt the owner was a secret follower of the Christ, for they shall only say, "the Lord hath need of them and straitway he shall send them." The result was just as the Lord had told them. They took the humble beast, put their garments on him, brought him to the Saviour and set Him thereon. How strange was this procedure! Never before had Jerusalem beheld such a procession, and we can only explain it on the ground that it fits well into the career of Him, whose cradle was a manger, and who had not where to lay His head. The whole scene is suggestive of the Prince of Peace, who rides not upon a horse, as in the triumph of war, but upon an ass, as in a peaceful triumph. How truly a modern poet depicts the deep undertone of the spirit in the Son of God in the lines:

"Ride on, ride on, in majesty,
In lowly pomp ride on to die."

The triumphant entry of Jesus into Jerusalem shows the kingliness of His nature and the royalty of His office. It was the prelude to His trial and death, but it was also the precursor of His victory over sin and the grave. Jesus is always moving on in triumph. It matters not that men condemn and crucify Him. He conquers, His truth endureth forever, He lives though men put Him to death. He arose victoriously from the realm of the dead after the most secure burial. He could not be holden of death. The royal welcome upon His entrance into the holy city was a sure pledge of the triumphs of the approaching sacrifice. The palm branches and the garments strewn in the way are the credentials of victory. He is on His way to the death of the Cross, and yet His very enemies strew the path with the emblems of a glorious hero. Hosannas greet Him on every side, and Jerusalem re-echoes with the loud acclamations of the multitude. What Christ was in those days, He is in our time. Every disclosure of Himself then, of His thoughts and emotions, is a revelation of the Christ now. The various aspects in which Christ appears in the royal entry show us the real character of the Saviour who comes to us in this penitential season with His offers of free grace and of full salvation.

These are our days of visitation. See, then, that ye refuse not Him that speaketh. How often has the dear Lord spoken to us by trial, by affliction, by the daily routine of life! It is for our salvation He died; let not that death be in vain to us. We need not now ask, "Who is this?" We know who it is. This is Jesus, who came to save His people from their sins, and who is able to save unto the uttermost all who come unto God through Him. That He loves us, Calvary tells us in plain words, for there we may see written, by the eye of faith: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

"Behold, thy king cometh unto thee; he is just and having salvation."

Rural Life Sunday—May 25, 1930

THE Federal Council of Churches unites with the Home Missions Council in urging that all Church leaders, officers, pastors and people observe May 25, 1930, as Rural Life Sunday, asking God's blessing upon the farmer and his fields and His loving guidance of all those who may have to do with the rural life of the world. These interdenominational church bodies commend the observance of the day by all government, state, secular and farm institutions in co-operation with church agencies in such ways as may seem practicable.

After fifteen hundred years the Christian people of the world are beginning to unite in a common day of prayer to God for His blessing on the farmers and their fields, the ranchmen and their ranges, the shepherds and their flocks and the growers of food throughout the world.

Rural Life Sunday, as a church and world-wide day of prayer, was born at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference, and the Federal Council of Churches, to promote the observance of the Fifth Sunday after Easter each year as Rural Life Sunday. The Councils mentioned accepted the suggestion and have done much to further the observance of the day.

Rural Life Sunday does not mean "another special Sunday;" rather it means the utilization of one of the oldest religious customs in the history of the Christian Church instituted in behalf of the peoples of the world who till the soil and feed their herds upon its products. It has its proper place in the life of Christianity as a whole. The value of the service will depend upon the originality of the pastors and officers of local agencies interested in the promotion of better country life conditions. For information or assistance in observing the day address any member of the Committee on Rural Life Sunday of the Home Missions Council: Rev. H. W. Foreman, Rev. M.

A. Dawber or Rev. M. R. Zigler, care of Home Missions Council, 105 East 22nd Street, New York.

Suggestions from the Committee

The Committee has published a pamphlet (five cents the copy) which gives a wealth of suggestions for the observance of the day among which are the following:

Devote one or more services of the day to sermons, hymns, Bible Readings and prayers on Rural Life. Arrange appropriate programs for the Church School and young people's meetings.

Where there is more than one church in a "field," arrange a joint service for all churches in one church, with picnic dinner and suitable program.

Secure special speakers for sermon or address, *e.g.*, extension leaders, leaders of farm organizations, and specialists on Rural Life.

Invite farm organizations to attend services in a body and perhaps take part in the services.

Have a "pilgrimage" to some rural field, with program, speakers and picnic dinner.

Present a play, pageant, or operetta on Rural Life in the parish hall or church.

Suggestions from the Field

The universal appeal of Rural Life Sunday and the diversity in the methods of observing the day are indicated in the many letters received by the Committee from pastors of churches who fostered special rural life programs in 1929.

"One of my churches, Gilboa at Cuckoo, Virginia, takes great pride in the fact that she has kept this day in May every year for fifteen years. Their program has been to exalt the country church and country life. Their speakers have included men of national reputation and their committee is at work on the coming Day. No doubt they will make as much of the Day as they have in years past." (Rev. C. M. Ford, Pendleton, Virginia.)

"We duplicated a rural church service at the time of evening worship. The min-

ister secured an old reed organ. All the lights in the church were extinguished and an old kerosene lamp was placed on the Organ. Old hymns and folk songs were sung and the people were asked to imagine themselves back in a country church." (Rev. B. W. Maxfield, 25 Woodville Street, Roxbury, Mass.)

"We invited the county agent, and others interested, to services; had a sermon on Rural Life and had the choir present a special cantata." (Rev. R. R. Phelps, St. Mary's Episcopal Church, Hillsboro, Ohio.)

"I wrote an article for the local papers on Rural Life Sunday and its meaning. I also asked Dean Vivian, of the College of Agriculture of the Ohio State University, to speak, as I felt he could properly interpret the Day. He spoke on 'What the Farmer Does for the Church.' We had a larger crowd than on Easter. Very impressive service." (Rev. F. C. F. Randolph, Trinity Episcopal Church, London, Ohio.)

"The local Grange marched to the church in a body. A country boy recited 'The Country Boy's Creed.' The county agent gave an address on the relation of the farmer to the Church; the pastor spoke on the relation of the Church to the farmer." (Rev. W. E. Mesler, Pastor of Baptist Church, Morrill, Maine.)

"We had no program on Rural Life Sunday, but had an all-day program on Rural Church Work on June 23rd. All the churches in the district were invited. Addresses and forum discussions on the Rural Church and its task were made. The departments of the Church School gave demonstrations of their work. At noon a basket dinner was served. The meeting was held in the church." (Rev. A. H. Bartter, First Congregational Church, Gilman, Iowa.)

Hymns Suggested for Rural Life Sunday

A Hymn for the Country Church
All Things Bright and Beautiful (for children)

America, the Beautiful
Bringing in the Sheaves
Fairest Lord Jesus
Faith of Our Fathers
For the Beauty of the Earth
God Bless Our Native Land
Hark, the Voice of Jesus Calling
Jesus, Tender Shepherd, Hear Me (for children)
Judge Eternal, Throned in Splendor
Lord in Thy Name Thy Servants Plead
Lord, While for All Mankind We Pray
My Country, 'Tis of Thee
O Jesus, Crowned with All Renown
O Say, Can You See
The Church in the Wildwood
The King of Love My Shepherd Is
The Lord is My Shepherd
To Thee, Our God, We Fly
We Plow the Fields
When Morning Gilds the Skies

Nature and Country Life Poems

Art and Nature, by Longfellow
A Song of the Rolling Earth, by Whitman
God and the Farmer, by Pierce
God of the Open Air, by Van Dyke
June, by Lowell
In Green Old Gardens, by Faunce
The Cotter's Saturday Night, by Burns
The Country Boy's Creed, by Grover
The Creed of a Country Girl
The Farmer's Creed, by Fulifson
The Man with the Hoe, by Markham
The Package of Seed, by Guest
The Rural Church, by Bailey
The Voiceless Soil, by Grant
Poems of Country Life, compiled by F. S. Bryan, MacMillan, \$2.25.

In his letter to the Home Missions Council approving the observance of the fifth Sunday after Easter as Rural Life Sunday, President Hoover said, "The blessing of heaven to be invoked by Christian Churches, of all creeds and in all lands, upon the farmer and his work, will comfort many with the knowledge that their burdens are in the anxious, sympathetic thoughts of men of good will everywhere."

"I don't want to miss any numbers of THE OUTLOOK OF MISSIONS."—Mrs. W. F. GINDER, St. Petersburg, Pa.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

A New Country Life Commission

THE importance of rural church work is very widely recognized. Most of the leading denominations in America have Commissions on Country Life with a staff of specially trained workers. Most of the problems which present themselves in this field relate themselves to principles of comity and co-operation with the various denominations working in a given area. It is manifest that a general but representative agency can best cope with the situation in our rural communities. Prompted by this conviction the Federal Council and the Home Missions Council contemplate the erection of a Country Life Commission to represent both of these interdenominational agencies. Such a Commission might serve a three-fold purpose.

1. It might promote missionary extension into unchurched rural areas. It is stated that while the impression generally prevails that our rural communities

are over-churched, one rural community out of every seven has no church.

2. It might administer on an interdenominational basis such forms of missionary service as can best be done jointly.

3. It might co-ordinate the religious and educational activities of the various denominations in rural communities.

It is intended that the new Commission will soon employ a full time rural secretary, who shall lead the Commission in such fields of special activity as Leadership training, interdenominational schools for rural pastors, courses on rural work in theological seminaries, recruiting rural leaders, lay and pastoral, adequate pastors' salaries, etc.

A Rural Life Sunday for this year is again recommended. Sunday, May 25th, is designated as such. Material for its proper observance is being prepared by the Country Life Commission of the Home Missions Council.

Pleasant Valley as Another Sees It

"I am just about to leave Dayton after two delightful days with the two seminaries here. Have been entertained at your 'Central' where Dr. Christman and the others have surely made it most pleasant for me. You have a fine set of young men here.

"Today I drove out to see the really remarkable work you are doing in your Pleasant Valley field, where Rev. Mr. Veith is located, and which I understand is under the Board of Home Missions. It impressed me as being such an unique piece of work and with such exceptional possibilities in some regards, that I felt I wanted to tell you so. I never saw anything just like it. There you have a new community of English speaking white

American stock just emerged from one of the secluded eddies of the country's life current, where you have an opportunity of lifting a whole community bodily unto the higher standards of our more privileged neighborhoods. And I was much impressed also with the young man you have in charge of it. He is putting on an exceptionally effective program, in line with the best practice of modern scientific community service with a casework emphasis. I have no doubt whatever that with proper financial support, he will be able to bring the whole community to where some time it will support its own church. In that regard it is exceptional; this is neither a new community where

(Continued on Page 164)

The Rural Ministry a Missionary Task

By THE REV. PERRY L. SMITH
Pastor of The Conyngham Charge, Pa.

IT is generally conceded that missionary work is the most strenuous that Christians engage in. It is taken for granted by those who enter upon it, that many and real sacrifices will have to be made by them to accomplish something truly worthwhile.

If the rural church of today is to become the power which our former Superintendent, Mr. Ralph Adams, so confidently believed it able to become, nothing short of work of the missionary type should be in the minds of those who are in or wish to go into rural fields. That it, too, is a strenuous work it cannot be gainsaid. It is a seven-day-a-week job. It is a fourteen to sixteen hour a day business. It pays less per hour, per week, per month, per year than similar work does in the city. It costs the pastor more per mile or per person to carry on the active rural work than it does in the city. For every hard working rural minister his work means a decided financial sacrifice.

In the next place, it still means that the religious work in most rural fields must be done under decided handicaps. The church buildings often are old, small, not especially attractive either inside or outside. Their usefulness, judged by modern standards, is quite limited. Many have no separate rooms, few have more than one, making thorough-going departmentalized religious education next to impossible. Seldom do they contain a bright, open, spacious social room with a kitchen and running water in it, or a stage large enough and well enough equipped to produce plays effectively. There still are churches which do not have electric lights. Most difficult of all, the membership in many churches is too small to bring about these desirable conveniences except in a very slow and gradual way. Unless approached in the spirit of a missionary these handicaps tend to dishearten the minister in charge.

When it comes to leadership, here, too, the rural field often still is quite destitute.

City churches usually have on their rolls such experienced men in leadership as County Superintendents, Judges, Bank Presidents, Professors, Principals, Leaders in Industry, skilled Musicians, a considerable number of technically trained public school teachers. Rarely is it the good fortune of rural churches to have leaders of such prominence in them. Consequently, if programs are to be developed, if religious education is to be up to the latest standards, the project rests almost solely on the minister, until such time that he may have trained someone to undertake it with him. To accomplish that is often a long drawn out experience, especially when there is more than one church school in the Charge. Like the missionary, often the rural minister must deal with real raw material in the beginning; and unless this task is approached in the missionary spirit it will not encourage the pastor to stay.



UNION CHURCH (REFORMED AND LUTHERAN) NEAR CONYNGHAM, PA.

Over against all these handicaps, the rural minister is face to face with the same kind of denominational program as his brother in the city church. It is for him to heed the appeals and program of his denomination. To do so, however, just adds one more difficulty to this task. If he wishes his Charge to measure up to the responsibilities it has in relation to the Church, and proceeds to have the responsibility met, he has not merely one congregation in which to effect the organization to meet it, but usually two, many times three and four, frequently five, and not a few times as many as six! What a man with one congregation under him gets accomplished by one set of organization, his rural brother may have to repeat in each of the many congregations he serves. And to climax it, whereas the one congregation lends itself to a presentation of a cause twice on one Sunday, the rural man must make the most of seeing his congregation but once in two Sundays! Now, if it is felt to be a real man's job to put a church program across successfully in one congregation, what shall it be called when it is accomplished where there are three or more congregations? Is it any wonder that the accomplishment is so infrequent? Is it

not manifest that a rural field is about as difficult a piece of ministerial work as there is? So Mr. Ralph Adams constantly maintained.

In the light of this approach it is most unfortunate that many still feel that to go to the city church alone presents a challenge for real hard work. Many, too, feel to go to the city church alone marks advancement. It is unfortunate that the Church at large itself still attaches more honor to the pastor going to a large city church than his going to an equally large rural charge. That kind of distinction seriously retards the progress of the kingdom. It depreciates that which carries with it the hardest labor. It glorifies great sermonizing at the expense of outright hard working. It has and is still partly hiding the tremendous challenge of the rural missionary minister. That challenge is clear cut. No man can be too talented, too learned, too energetic, too robust, too able to fill the rural pulpit and the rural pastor's automobile. Like the foreign mission field and the struggling home mission field, the rural field needs and deserves the best of men,—men who look at the field from the standpoint of the sacrifice and work it will entail; not the "bigger pulpits" they are missing.

Some Problems the Rural Church Faces

ABOUT ten years ago the Reformed Church in the United States turned its attention in a very concrete way to its rural constituency. It appointed a rural expert who was to devote all of his time and talents to the upbuilding and strengthening of its rural resources. The Church was particularly fortunate in securing the services of Mr. Ralph S. Adams, who applied himself to this task. Under his leadership rural church administration became a definite factor in the denomination's life. In a remarkably short time he uncovered the assets and liabilities of the rural portion of the Reformed Church. Having made his diagnosis he laid his plans and formulated his policies to meet the needs that the circumstances demanded. His work attracted the favorable attention of other

denominations and he was called to lend his counsel and influence to the Protestant rural forces of America. Just as his work was beginning to bear fruit in our denomination he resigned to enter into interdenominational work. Every pastor who had the rural church at heart regretted the necessity of Mr. Adams relinquishing his work in our denomination.

The Reformed Church owes much of its growth and success in this country to the struggling but persevering congregations of a century and more ago which maintained their existence under very adverse conditions. Even today the rural church furnishes most of the pastors of the denomination and many of the active members of our large and influential city congregations. We who serve in rural churches and feel conscious of their im-

portance to the Church at large are deeply concerned about the future of these churches and wonder whether it is a wise policy, even temporarily, to deprive them of the wise leadership they have enjoyed for a decade and allow them to slip back again into the old ruts. In another decade the good work that was begun by Mr. Adams will be dissipated.

Problem No. 1. The numerical strength of the Reformed Church lies in that portion of our country which is admittedly overchurched. The rural church must begin to husband its resources. This cannot be done under the competitive system now in vogue.

If the rural church is to maintain its vigor and function with any degree of efficiency in country life it must be free to devote its whole strength to the promotion of the Kingdom of God in a given community. It has no right to spend all its resources maintaining itself against competing churches. There is such a thing as a community being inadequately churched by having too many churches. From the standpoint of the Kingdom of God, what excuse is there for a community with a radius of five miles and an approximate population of 3000 souls maintaining thirteen congregations? This is an actual situation in York County, Pennsylvania, and, no doubt, many similarly overchurched communities might be found where the Reformed Church is serving. To what extent will the Reformed Church lend itself in helping to improve such conditions? Is it willing to withdraw from communities where it is manifestly weak and where an organization can barely be maintained? Is it big enough to join in with the stronger churches of the community and labor for the Kingdom instead of the denomination? It seems to me this is the only sensible and Christian thing to do.

Problem No. 2. Denominationalism presents another handicap in rural life and kingdom development. Its baneful effects are evident everywhere. Too often communities are divided into two or more opposing camps where, by every law of love and reason, they should be united. The follies of denominationalism are becoming more and more apparent

every day. The efforts toward organic unity which are now put forth are a protest against the system of sects, and an eloquent prayer in behalf of that unity for which Jesus bled and died. The rural church will benefit incalculably when it is once free of the denominational incubus. Only those who are more denominational than Christian will oppose the plan of union now pending, and it will be decidedly a blow to rural development if it will be defeated. Let us put Christ above selfishness.

Problem No. 3. Only a few communities are adequately organized for real Kingdom work. Where a community's resources are dissipated or divided we need not look for any development along this line. Competition and sectarianism cannot serve the common interests of a community. It is idle to talk about religious education in a community as long as these forces are in the saddle. Each party must continue to look after its own interests in its own way. What we need in the country is united communities where all the community's problems are considered as a whole and for the benefit of all. So long as this is not done we cannot adequately meet the social, recreational, or the spiritual needs of the community.

Problem No. 4. The country's youth are not properly looked after. This is true in the city as well as in the open country, but the facilities for doing it are fewer in the country than in the city. As long as five thousand boys and girls leave our Sunday Schools every Sunday never to return again, as we are told, we are permitting a moral and spiritual leakage that is inexcusable. Boys and girls are our most valuable asset and to neglect their early training is to rob the church of future leaders. The rural church must take a larger interest in the education of the young. Can the churches in a given community lay aside their petty jealousies and bickering prejudices long enough to undertake something of real value? What an immeasurable gain it would be to the country communities if non-essentials were dropped and essentials seriously considered and met. But I despair so long as we waste our time and energies squabbling over nothings.

Problem No. 5. The financial returns in rural churches are barely sufficient to meet current expenses. Pastors' salaries are lamentably low. One wonders how some rural pastors can make ends meet on the pittance they receive. Too often it is done at a costly sacrifice of culture and comfort. Apportionments cannot be met and the rural pastor is too often blamed for the delinquency. Many congregations are too poor to keep their churches in decent repair. Many of these shortcomings could be overcome if communities were rid of the millstones of over-churching and denominationalism. We look in vain for any improvement so long as the present system of competitive sects con-

tinues. Let us unite our spiritual forces and resources wherever we can and turn our attention to worth while problems that have all too long gone by default.

Space forbids going into these problems in greater detail. They are merely suggestive of some of the things rural pastors are thinking about and worrying over. There are many more problems that might well be taken up and discussed, but let these suffice for this time as being sufficient reason why every earnest and sincere country pastor is praying that the union of denominations now pending may be consummated.

PAUL D. YODER,
Codorus, Pa.

A Busy Sunday for One Rural Pastor

By THE REV. WILLIAM S. GERHARD, Freeburg, Pa.

THE time for the service at St. Peter's, Knousetown, is 1 P. M. on this particular Sunday, as two services must be held in the afternoon to avoid an evening service. The "Circuit Rider" refuses several invitations to dinner after morning service, intending to get a bite in the St. Peter's section so as not to be late for service. He finds no one home. He proceeds as far as Mt. Zion U. B. Church, about a quarter of a mile from St. Peter's, where he finds a large number of automobiles. On inquiry, he learns that the funeral service for a local United Brethren minister is in progress. He enters the church in time for the sermon and sees that practically his entire congregation is there. His natural conclusion is "There will be no service at St. Peter's today."

12:45, service concluded. 12:50, upon insistence of one of his members who lives within a stone's throw of the U. B. Church, he sits down to a fine lunch of fried eggs and good home-made bread. 1:15 service at St. Peter's begins. Membership of congregation, 44. Present at the service, 50, practically all of whom had been at the funeral service. Some

had eaten dinner at 10 o'clock, some ate dinner at 3 or 4 P. M. after returning from the services. Does this indicate anything as to one phase of the religious life of the country side?

But the tragedy of it is that they have one-sixth of a preacher on account of the continuation of denominationalism. There is this to be said, however, that this situation has a disciplinary influence in developing the patience and perseverance of the saints. The record of last Sunday is one private and six public services, and fifty miles traveled, much of it over roads which threatened nearly every minute to cause auto and driver to fly to pieces like the famous "one hoss shay."

It is a glorious work with little pay for the body and much for the soul, but a readjustment of the whole situation through the good offices of the Commission on Comity of the Federal Council of Churches of Christ in America, so that the Pastor could concentrate his efforts and the countryside have a better opportunity for real constructive spiritual development—this is consummation devoutly to be wished.

"THE OUTLOOK OF MISSIONS is a broad-minded magazine of the finest type, received in many homes with a hearty welcome of Christian fellowship."—MRS. BURTON TITUS, Orangeville, Ohio.

An Experiment in Unity in the Rural Charge

By THE REV. WILMER H. LONG, Fleetwood, Pa.

PERHAPS one of the weaknesses of the rural Charge consisting of more than one Church, is lack of unity and co-operation between these congregations. Too many of the rural ministers spend too much of their time and energy in a repetition of activities. And too many rural Charges do not have a charge consciousness.

This fact confronted me when I started my ministry—my first—in a rural Charge of three Churches which are located in triangular positions approximately three miles apart. Hence we soon developed a type of organization, unified the whole Charge and made possible some noteworthy achievements. Because I firmly believe that many another—and I might go so far as to say, any other—rural Charge would benefit by the type of organization we discovered for ourselves, I shall first describe briefly the nature of it and then some of the things we achieved because of it.

The Joint Consistory, comprising the Consistories of the three Churches of the Charge, met in regular session monthly. This is not common, for I know of ever so many which meet only annually or bi-annually. At its first meeting it faced the following facts, that it had issued me the call, guaranteed me a salary, was challenged by Classis to raise the apportionment (as a Charge), and that most of the policies and programs of the Charge could best be considered and determined by this joint body. Some matters were referred to and finally determined by the individual Consistories, but generally they were executed in Joint session and to the best interests of each congregation.

The Joint Consistory was simply but carefully organized. The Pastor was the president. The secretary kept accurate records of its proceedings. The treasurer paid the Pastor's salary at each meeting—the salary for the Charge. The congregational treasurers paid the share of each congregation to the treasurer of the Charge each month. Likewise the

apportionment, as much as was received during the previous month was paid through the treasurer of the Charge, who forwarded one check to Classis as from the Charge. Such things as a monthly bulletin, a mimeograph, in fact all things pertaining to the general work of the Charge, were financed through its treasurer. The every member canvasses were planned jointly and conducted simultaneously. An important committee of the Joint Consistory was a Committee on Church Relations. This committee planned programs which aimed for better understanding and closer relations between the Churches of the Charge.

Because of this centralized organization we always paid the apportionment in full and on the monthly plan. One year the weakest congregation failed to raise its full apportionment through the duplex envelope while the strongest congregation raised more than enough. When these facts were presented at the last meeting of the Joint Consistory in that Classical Year, the officers of the strongest congregation graciously volunteered to make up most of the deficit of the weakest—the balance was paid by the latter from its current fund—so that the Charge as a whole was credited with the apportionment IN FULL.

The Committee on Church Relations planned a unified program for the observance of the first Rural Life Sunday last May. The day started with a worship service in one of the Churches, in which members of the three took part. In a second Church in the afternoon we held a service of country life songs, poems and recitations by young people from the three Churches. In the evening in the third Church the service was musical, followed by an illustrated lecture with a country life theme. Many members of the three Churches attended the three services.

Another such unified program was a mid-summer joint gathering in a grove adjacent to the smallest of the three Churches of the Charge, which is located

in open country. A joint Sunday School session was held in the forenoon, a basket lunch at noon, and a worship service in the afternoon. Transportation for their School and Church members was pro-

vided by the two distant Churches.

These are in brief only several of many proofs that a unified plan of organization is a solution to many of the problems of the multi-Churches rural Charge.

Rural Church Work Handicapped by Denominationalism—How Overcome This Handicap

CHRISTIANITY is at once personal and altruistic. It functions locally and throughout the world. It meets the needs of the individual, and of all persons in a given community and of Humanity—each and all equally well.

Around this marvelous principle are spun out theories of procedure for Christianizing the world. But many of man's theories have been handicapped in practice because of certain human elements entering in, though the fundamental truths in Christianity can not fail. Though honest efforts have been made at great expense and sacrifice, final attainment for Protestantism is forestalled awaiting a remedy that will give success in practice. Our present methods are not producing satisfactory results.

Denominationalism is burdened with serious handicaps. The ideals of Christ's program cannot be fully carried out in an over-denominationalized community. (In the common parlance of today a town of 1,000 people with seven churches is said to be "Over-churched." The writer generally finds such places under-churched and prefers another name for the malady—"Over denominationalized.") But as a man thinketh so is he and the denomination directs the thinking of its people. The difference in teachings, politics, customs, practices, programs and objectives coming from sources to which people have been taught to be scrupulously loyal, handicaps the people and deprives the community from enjoying the benefits of a united program of service, which ought to be backed by the ability and strength of the Christian people of the community as a whole.

In the present day of constructive and united activity in all other fields the denominational handicap of Christianity is being seriously felt. It is very common to have too many congregations in a field and besides these there are usually some families who hold differences that pre-

vent them from taking part in the worship and service which these churches provide. Oh, yes, all these church people are Christian but the divisiveness of our present system weakens the appeal of the church to the individual, prevents the best service for the community and curtails the support that should go to the world-wide Cause of Christ. The resources for Kingdom building, such as souls, talents for service, earning power, are found in the local field. There they must be won and developed. Anything that hinders this must be displeasing to God.

Christianity grips the soul. All its benefits are available to each individual according to his capacity and willingness to appropriate the same for his own soul and for use in service to others. Christ in the human heart goes out to win the world. So long as we think and speak in general terms there is no conflict but it is in practical work where the conflict of denominationalism arises and hinders this inwrought grace for service. That these churches have done much good in the past is fully acknowledged. The good in all is easily seen. But how to eliminate the non-essential and unite the good that is in all into one body—The Body of Christ, the CHURCH—is the problem which confronts us.

The solution is to be found not in trying to get rid of our differences but in uniting in the essentials in order that we may worship God acceptably and serve humanity adequately. Is there a suggestion in the Federal, State and City Council of Churches? Can the work of Christian organized work be brought down to the local church through the organization of County and Community Councils of Churches in addition to the Federal and State Councils of Churches?

CHAS. W. BRUGH,
Rural Field Worker of
Ohio Synod, Tiffin, O.

(To be Continued)

Black River Falls Items

THEODORE P. BOLLIGER

FORTY-SIX years ago, Rev. Jacob Stucki began his missionary labors among the Winnebago Indians near Black River Falls, in central Wisconsin. He is still at it. To be sure, the vigor and fire of youth have abated, sorrowful experiences and hardships have whitened his hair, the infirmities of age and physical ills have broken his strength; but the old-time zeal and the love for his work have remained the same.

For months, Reverend Stucki has been severely afflicted, an operation seemed to offer the only way of escape; but nevertheless, he attended to his usual missionary duties. Every Sunday he preached either to the Indians or else as guest preacher to some congregation which had invited him; occasionally he spoke two and three times.

Arrangements had been made last summer to have Reverend and Mrs. Stucki move to the little city of Black River Falls for the winter, so that in case of sickness or need help would be near. The members of the Board felt that our missionaries ought not remain at the station during the severest part of the winter. To live eight miles from town, alone in the woods, surrounded by Indians, with no white person nearby, with the roads frequently blocked for weeks by snow-drifts, with the thermometer groaning at thirty and forty below; these experiences,

it was believed, should be spared them. The plan seemed to be agreeable to them. But the nearer the time came to move, the more difficult it became to leave the home where forty-six years of life had been spent. Thither Reverend Stucki had come as a young man, with his bride; there all his children had been born; there he had gone through weal and woe with his Winnebagoes; there sorrows had overwhelmed him and joys encouraged him; hence, their decision was to remain at the old place. This decision was transmitted to the Board with these words: "Concerning our removal to town, after prolonged deliberation, we have considered it best to give up the plan; therefore, we will pass the winter at the Mission station again. We believe that the Lord who has helped us hitherto, will also continue His gracious assistance. In this way we can serve our Indians better and save the Board considerable expense."

The services have been well attended at the Mission chapel during the fall and winter months. An average of twenty-six adults was reached, without counting the children. At the Christmas service the chapel was crowded to the limit; many of the attendants being non-Christians. Reverend Stucki and Elder David Decorah made addresses, and everyone joined in singing the Christmas songs. The friends of the Indians throughout the



REV. JACOB STUCKI IN PULPIT OF INDIAN CHAPEL, BLACK RIVER FALLS, WIS.



JOHN STACY AND WIFE, WINNEBAGO
INDIANS

Mr. Stacy was the first convert in our Indian Mission.

Church had again sent clothes and other useful things in considerable quantities; the poor fund of the missionary had received many a gift; hence, it was possible to distribute aid to those in need and to bring joy to many a heart. Reverend Stucki should receive such charitable gifts in much larger number; for the aged, poor and helpless among the Winnebagoes are so very numerous.

A young Indian of his own accord recently came to the missionary and begged to be instructed and prepared so that he might confess Christ and be baptized.

David Decorah was won for Christ thirty-two years ago, as the first of a goodly number of converts who are now rejoicing in the Christian faith. He has rendered valuable services as interpreter and assistant to Reverend Stucki, as preacher when the missionary is absent, and as elder in the congregation for many years. He also visits quite extensively among the Winnebagoes who are not yet Christians. One day in December I was waiting for a train at Merillon, which is not far from Black River Falls. Sud-

denly I heard a cheery "halloo," and looking around whom should I see but the smiling David. I soon asked: Whither are you bound? David answered, "I go visit some Winnebagoes up north farther, who are not yet Christians." An excellent purpose indeed for any elder!

Frank Standing Water is a deacon of the congregation, he has also served very acceptably as janitor of the Chapel, and has been one of the most faithful and loyal of the members. He is now very sick, afflicted with a weak heart, and has small hope of recovery. He also has shown no little zeal in trying to win his fellow tribesmen for Christ. When still well, Frank disappeared one day. Upon his return, Missionary Stucki inquired where he had been and rejoiced to receive the engaging answer: "I had heard that not far from Trempealeau (about ninety miles from Black River Falls) there were a number of Winnebago families who had never heard anything about Jesus; so I think that it is about time that someone go and tell them of the Saviour. Therefore I go." A most excellent sense of duty for any deacon!

The last message received from Missionary Stucki states: "Health conditions among the Winnebagoes have been good this winter, so far. My own condition has improved considerably. My dear wife, likewise, is feeling rather well at present, and, in spite of her seventy years, is quite vigorous. For these blessings we are profoundly grateful to the Lord. Verily, hitherto, the Lord has helped us; yea, He will also continue to help; even as it seems good in His sight. His will be done."



CONFIRMATION CLASS, INDIAN MISSION,
BLACK RIVER FALLS, WISCONSIN

Observations of the Treasurer

J. S. WISE

WE are a provincial people. Provincial, geographically and mentally. Geographically there are four district sections all exercising political and social powers that are often detrimental to the whole country. We must meet the different viewpoints of the North, South, East and West. Each section looks, with more or less suspicion, upon the viewpoints of all the other sections.

The West, for instance, is given to boasting over its so-called progressive spirit and looks upon the East as slow, scheming and selfish. The so-called conservative East, in like manner, has its own opinions about the untrained West. Our provincial viewpoints must needs be changed if we are to accomplish the best things for the good of all.

There is another division about which we are concerned at this time—the City and the Country. One would hardly think that New York City, is, perhaps, the most provincial spot in the world. To the average born and bred New Yorker, the sun rises and sets in New York. It is his world. Beyond the City limits and its suburbs all is wild and desolate. What is good for New York is surely good for the rest of the world! New York with its teeming millions, eagerly striving to achieve either fame or fortune, keeps forever moving at a rapid pace such as is acquired nowhere else in the world. Slow East? Perish the thought!

Other Cities have their peculiarities; but they have much in common. New York alone seems to be different. Her influence is felt over the entire Nation and the whole world. This influence is just as powerful for righteousness as it is for evil. Every section of our land imbibes it. Therefore, it is our problem to see that they imbibe that which is helpful and not that which is hurtful.

Our great Cities are, at present, the strategic centers of our Home Mission endeavor. But we must not neglect the Country. Here we find provincialism at its height. That is quite natural.

For many years the man in the Country was, more or less, out of touch with

the faster moving City. But times have changed. Today he is surrounded with practically all of the luxuries and comforts of the City. The radio, the telephone, mail deliveries and the daily papers, keep him informed; while gas, electricity and water, conveyed to his home, are rapidly adding to his comforts.

The ever-widening suburban districts surrounding our Cities are becoming the most acute problems of Home Missions. The problem of the downtown City Church is one that Protestantism has failed to solve. The Church in the thickly populated, residential sections is more to our liking. And, now comes the Suburban Church. Here is where the City and Country meet. Very often the provincialism of the City clashes with the provincialism of the Country. The greatly needed and adequate programs for such localities are thereby defeated and the Churches are forced to eke out a dissatisfying and often regrettable existence. Of course, we are doing much that is good; but we could accomplish far more were it possible to break down these provincial prejudices.

Much has been said and written about the Church in the open country. Our Country Life Department under the late leadership of Mr. Adams has gathered stacks of valuable information and this number of THE OUTLOOK OF MISSIONS contains other opinions regarding the work that he has done, so that it is not necessary for me to say anything further concerning the work of the Department of Country Life, except that its work will undoubtedly speak for itself, as the years go by.

Were it not for the fact that we are a provincial people, the entire work of the Board of Home Missions would be far more simple than it is. In Eastern Pennsylvania, where our major denominational strength exists, the rural Church does not face the same problems that are perplexing all of the denominations in other sections of our country. Where our strength lies we have no abandoned Country Churches. Our Country Churches

have large memberships and, in most places, command the confidence and respect of their communities. Nowhere else in the United States do we find such large open-country Church buildings as are found in Eastern Pennsylvania. Most of these buildings are shared by Reformed and Lutheran congregations. But, like the rest of us, they are decidedly provincial. So much so, indeed, that hundreds of families are found where half of the family are Lutheran and the other half are Reformed. Few of them could name any differences in faith, but, they are so loyal to their denomination that they seldom change from one to the other.

It is our provincialism that impedes the progress of our Church in America. The West excuses itself from generous giving

to Home Missions because the money is to be used somewhere in the rich (?) East. The South expresses itself in the same way, when the funds are to be used in the rich (?) North. The North and the East claim exemption for similar reasons, and the entire work of Home Missions suffers.

The Country hesitates to contribute to a City enterprise and the help that the Country receives from the City comes largely from those who were born and bred in the Country. May God help us to overcome our provincial prejudices and enable us to see our Home Mission task, as a whole, so that we may rejoice together over the great achievements of the past and joyfully look forward to even greater ones in the future.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Country Church and Social Service

THE Comity Principles of the Home Missions Council, (representing 27 denominations in this country) applicable to English-speaking work in town and country fields, defines a minimum standard of service and equipment for such fields as follows:

Resident pastor devoting full time to work of the ministry,
Public worship every Sabbath,
Sunday School meeting regularly,
Edifice reasonably adequate to needs of the community for worship, religious training and service.

No word better defines what should be the whole attitude and spirit of a church than the word *service*. Everything that a church does should be done in the spirit of that word: public worship and religious education are forms of service that are profoundly important in the lives of the people and in the total welfare of a community. It is for this reason that the Comity Principles include among the specifications of a minimum standard of service and equipment an edifice normally adequate for worship and religious training. One of the very best services a coun-

try church might render today would be the erection of a building adequately planned and equipped for public worship and religious education, which are the fundamental forms of service every church has to render. But the term is more inclusive, which accounts for the use of the word *service*, in the minimum standard of the Comity Principles when specifying an edifice reasonably adequate to the needs of the community for worship, religious training and *service*. This means that a country church, while having no service more important to render than that of public worship and religious training, has a more extensive service to render which includes features of social welfare that in a given situation are not and are not likely to be otherwise provided for. A country church, or a group of country churches, seeking to meet the needs of their community, should make a study of its field and undertake to include in the church program the unprovided for needs of the whole community that have to do with the health, sociability and moral well-being of the people. This

necessitates a certain kind of edifice, which, in addition to providing for public worship and religious education, makes due provision for the *social* needs of the neighborhood. Many country churches still are single unit buildings—one-room structures. A few have added a basement which is a general way of thinking about other services than the public worship. A few have made adequate provision for a modern Sunday School program in addition to that of the public worship. But not much has yet been done by country churches to provide an edifice reasonably adequate to the needs of the Community for *worship, religious training and service*.

In overchurched, country communities this important three-fold service is not generally rendered because no single church is sufficient in its constituency and financial ability to provide for it. Consequently the Home Missions Council is promoting today throughout the whole country, state by state, a program of survey and adjustment looking to the time when the Protestant forces of every community will unite to accomplish this most important task. The public school system, under the guidance of educators, is rapidly meeting the educational needs of every community. They are doing this by consolidating rural schools, thus making it possible, in adequately constructed and equipped buildings centrally located, to provide a standard program of educa-

tion with a qualified teaching staff. Something similar to this is what the Comity Principles referred to seek to provide for the service of the church in every community. Where a single church has the exclusive occupancy of a field and will receive into its fellowship all varieties of evangelical Christians, not subjecting them to doctrinal or other tests which do not accord with the standards of their respective faiths, such a church might properly be expected to provide adequate facilities to carry out a full community service. A more difficult situation must be met where two or more churches occupy a field neither of which is capable of meeting the needs of the community and both therefore, operating separately, are failing to properly serve the people. Under such conditions the Comity Principles suggest these alternatives:

The unconditional withdrawal of one denomination in favor of the other;

The withdrawal of one denomination in favor of the other on the basis of a reciprocal exchange (i. e., favoring the withdrawing denomination in another community);

The withdrawal of both in favor of a third not now present, or the formation of a federated community church, under denominational auspices.

It is gratifying to know that this program of the Home Missions Council is receiving generally, in the states wherein it is now being promoted, hearty support on the part of the Reformed churches and constituencies.

Child Health Day—and Week

May 1st will be observed throughout the country as *Child Health Day*, as it has been observed for the past six years. This will be the beginning of a celebration which is to extend from May 1st to May 7th as *Child Health Week*. This observance rests upon public sentiment as to the primary importance of child welfare, and has obtained legal status by action of Congress authorizing and requesting the President of the United States to proclaim annually *May 1st as Child Health Day*. At the time of the writing of this article Mr. Hoover had not yet issued his proclamation for this year's observance, which he will doubtless have done by the time

the article is in print. Last year the President's proclamation was an invitation to the people of the United States and all agencies and organizations interested in this most important subject "to make every reasonable effort to bring about a nation-wide understanding of the fundamental significance of healthy childhood and of the importance of the conservation of the health and physical vigor of our boys and girls throughout every day of the year."

The first day of May falls this year on Thursday. Consequently the first Sunday of the month, midway in the observance of Health Week, provides a splendid

opportunity to the churches to take note of the occasion and stress its importance.

Perhaps no other material in so few words embodies the purpose of this observance so well as Mr. Hoover's "The Child's Bill of Rights," issued in connection with the first observance of the day six years ago. "The ideal," he said, "to which we should strive is that there shall be no child in America:

"That has not been born under proper conditions.

"That does not live in hygienic surroundings.

"That ever suffers from undernourishment.

"That does not have prompt and efficient medical attention and inspection.

"That does not receive primary instructions in the elements of hygiene and good health.

"That has not the complete birthright of a sound mind in a sound body.

"That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being."

The keynote of the observance of Child Health Week this year will be: "The Parent Co-operating in the Community Programme for Child Health and Protection." This should appeal to the churches and provide a valuable occasion for seeking to interest the parents in the welfare of the children. Of course the churches stand for the spiritual and moral welfare of childhood and put the spiritual and moral training of children properly in the place of supreme importance. Now, however, we all know that the physical health of babyhood and childhood is fundamental in the process of Christian education. But, entirely aside from the question of religious training, the Church is profoundly interested in the health of the people. It is an axiom of Christian belief that God's plan for the world requires a society of healthy beings. He wants us all to be well. It is health, not sickness, God wills for man, and the possibility of its realization rests upon a childhood of perfect health.

God's "spiritual work" is manifest in the marvelous development that has been going on—from the beginning—but most strikingly within the last half century and less in the interest of child life. It is reliably reported that in the District of Columbia infant mortality is less than

sixty per thousand births, whereas it was about three hundred forty years ago. This has taken place in God's will, "that will which is good and beautiful and perfect," to use Paul's language. Largely in consequence of the progress in child health and protection it is that the average span of human life in this country has increased from less than 40 to 58 during the generation to which the writer belongs. This amazing achievement was made possible not only by the progress of scientific medicine but because of organized efforts on the part of the medical profession and the co-operation of the public, by no means the least of which has been that of the Home and the Church. The observance of Child Health Day and Week this year is a challenge to the parents of our communities, through the churches, for an advance all along the line of attack against the forces that work against the health of the child, and an intelligent understanding of the ways and means for the improvement of conditions that minister to the well-being of childhood.

The American Child Health Association (*May Day Goal Book*, obtainable with other material at 350 Seventh Avenue, New York City, and doubtless from the offices of State and City Welfare and Health Departments) suggests the following health program, prepared by a group of well-known clergymen, to which any church in any community might, and often does, contribute in whole or in part:

Provide in all church buildings clean rooms, sanitary wash basins and toilets, and proper ventilation, heating and lighting.

Teach parents to keep their children at home when they have colds or other communicable diseases.

In industrial and foreign-speaking neighborhoods offer rooms in church buildings for health centers.

Develop in local churches that form of social service which consists of systematic watchfulness over persons in the congregation and parish who need medical, surgical or hospital care or extended rest, but who are not likely to get it.

Give educational support to authorized community health projects.

Be represented on all community and neighborhood health movements and projects, either by pastors, local Councils or Federation of Churches or the Ministers' Association.

The churches have a great but largely as yet unoccupied field in relation to health, in the matter of spiritual help for ill persons. If the pastor studies human personality his teaching will have great value to people who are struggling for health or who have become

psychopathic (mentally ill). The greater the stimulus to faith, to quietness of mind, to confidence, the greater the comforts and happiness afforded by the services and associations of the churches, and by religion in private, the greater the contribution to health.

Book Reviews

Palestine Today and Tomorrow. By John Haynes Holmes. Published by The MacMillan Company, New York. Price, \$2.50 net. Palestine is a country that must ever have a deep fascination for a large number of folk and a book of this nature must afford very gratifying literature. The author is a prominent clergyman in New York City, who after a number of years' service in a leading denomination, became pastor of The Community Church, and in his independent position became well acquainted with many Jewish leaders.

In the winter of 1929, he was invited to go to Palestine as the representative of Nathan Straus, one of the greatest of all American Jews and, next to Baron Rothschild, the most generous benefactor of the Zionist Movement in Palestine

In a very direct and charming style he herein tells of his experiences, going about among Jews and Arabs—visiting the principal cities and localities, and weighing the situation with sympathetic interest and comprehending judgment. His words were written before the unhappy clash that occurred in 1929, but he tells the reader that his manuscript remained unaltered, after the storms subsided.

There are those who may consider Dr. Holmes as having a partial view of the Jewish side of all controversies, and questions. But to any and all this must be a very interesting and illuminating book; and the information it contains, quite important to those who desire to

know something of the problems of Palestine.

The Promise. By Vera and Howard Buchanan. Published by The Young People's Christian Union, 1180 E. Sixty-third Street, Chicago, Ill. Price \$1.50.

Oftentimes one wants to know quite intimately about the details and personal experiences of different missionaries and their particular work. Here is a book that is a supreme success in imparting such information. Dr. and Mrs. Buchanan lived with adventurous courage while in Egypt; their work brought them into contact with people and events which are much worth reading about.

The book is really composed of letters written to a beloved and sympathetic mother. The style is captivating, the humor delightful. These letters give one a very remarkable amount of information about the history and people of Egypt in large and important scenes of ancient culture, and present missionary activities in the field of the United Presbyterian Church. While serving nobly in this field Dr. Buchanan lost his eyesight, and is now in America. These beautifully written and charmingly natural letters will ever be a means of perpetuating the work of early eagerness, and a compensation for the denial of maturer accomplishment.

The introduction to this interesting volume is from the pen of Dr. William B. Anderson, the able Secretary of the Board of Foreign Missions of the United Presbyterian Church.

Board of Foreign Missions

Comparative Statement for the Month of February

Synods	1929			1930			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$12,142.73	\$1,802.86	\$13,945.59	\$5,929.92	\$1,428.52	\$7,358.44	.....	\$6,587.15
Ohio	3,862.29	3,077.05	6,939.34	4,151.50	1,150.93	5,282.43	.....	1,656.91
Northwest	1,341.06	128.41	1,469.47	700.42	448.88	1,149.30	.....	320.17
Pittsburgh	2,510.90	249.61	2,760.51	1,274.00	111.95	1,385.95	.....	1,374.56
Potomac	4,288.34	367.12	4,655.46	2,516.68	426.03	2,942.71	.....	1,712.75
German of East.	978.00	93.98	1,071.98	871.60	85.50	957.10	.....	114.88
Mid-West	1,118.86	149.55	1,268.41	870.71	202.10	1,072.81	.....	195.60
W. M. S. G. S.	.....	8,164.41	8,164.41	.....	9,054.09	9,054.09	\$889.68	.....
Miscellaneous	.....	52.00	52.00	.....	.....	.....	.....	52.00
Annuity Bonds	.....	2,600.00	2,600.00	.....	.....	.....	.....	2,600.00
Bequests	.....	.....	.....	.....	100.00	100.00	100.00	.....
Totals	\$26,242.18	\$16,684.99	\$42,927.17	\$16,294.83	\$13,008.00	\$29,302.83	\$989.68	\$14,614.02
							Net Decrease	\$13,624.34

(Continued from Page 151)

you might simply gather up people already Christian into one more church, nor a slum from which you might rescue individuals to send into better living elsewhere. It is a far more valuable opportunity than either. Here with patience and the skilled work your man is evidently doing and with proper support, you will do a rarely valuable piece of work. I was so impressed with it that I felt I must write to congratulate you."

—From Charles R. Zahnizer, Secretary and Lecturer at Seminaries and Universities, for the Federal Council of the Churches of Christ in America.

The "Christian Herald" is continuing its efforts to create interest in well planned church buildings. It is now offering \$25.00 each month for pictures of small churches, to be divided each month between three churches.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

What Has the Year 1930 in Store For Us?

THIS is a question that one should ask on January 1st, and not wait to ask it until April 1st. Since nine months of the year 1930 are still ahead of us, it can certainly do no harm to ask it now.

No one can tell what this year has in store for each individual, and for the local congregation, and for our entire household of faith. We know that all things shall work together for good to those who love the Lord. We are confident of this one thing that He who has begun a good work in us will accomplish it. There are no losses in the service of Christ. All things are gain. What we often count as loss, will turn out in the end for our benefit.

The vital part of the question at issue is not so much what this year has in store for us, as what we are willing to put into it of our time, our talents and our energy. We always get out of life what we put into life. Nothing succeeds like success. Seed sown produces the harvest. What we sow we reap. Where we sow we reap. How we sow we reap.

A congregation is rich, strong, prosperous, in the degree that it enriches, strengthens and supports the community where it is located. Only as it reaches out its hands in helpful service to the needy in body, mind, and soul, can it be truly

said to be an influence for the good of mankind.

So also is the denomination in its aims, aspiration and outreach. It can live for itself and be an unknown quantity in the world, or it can send out its light, life and love unto the remotest corners of the earth.

Will you, then, during the Eastertide, enter into the secret chamber of your own soul, and there in quiet meditation search your heart, and find out what manner of person you are? If you are a member of the Church, you can rest assured that you either help or hinder, by the way you live and give. The growth of your own spiritual life, the furtherance of the Gospel and the extension of the Kingdom of Christ, all these things will depend upon how you regard Jesus Christ in your own life, and whether you will let Him rule your thoughts and actions.

Have you been the means to lead a soul to the Saviour during this Lenten season? At how many of the church services have you been present? What offering will you bring with you on Easter as you approach the Table of the Lord to feed your own soul on the broken body and shed blood of Jesus Christ?

"Lord, let me never, never
Outlive my love to Thee."

Signs of Progress in China

SINCE the re-opening of our work in the Province of Hunan, the China Mission has very wisely identified itself with several union educational institutions, and of these Rev. Sterling W. Whitener reports encouraging progress.

The Yale Union Middle School at Changsha completed registration early last term. They now have 23 teachers, 16 of whom are Christians. There were 228 boys enrolled last term, 58 were

Christian and 10 baptized before the end of the term. Bible study is voluntary, but during the term 111 elected Bible courses. The average attendance at morning chapel is from 40 to 50 students; an average of 120 attend church. The Students' Y. M. C. A. conducts a weekly prayer meeting.

The Fuhsiang (Girls' School) at Changsha has 153 students, 87 are Christians. During last term 145 elected to

study Bible. Registration was completed in October and up to the present time no hindrances have been placed upon the school regarding chapel attendance or Bible study. We have four students at Fushiang at present. One of them is in the graduating class.

The Ziemer Girls' School is having the chapel services in the Church just

before school is officially opened in the morning and also holding the Bible classes after school closes in the afternoon in the Ladies' residence. The chapel services are well attended.

Huping Boys' School has not yet registered, but the work is carried on as usual. The Church and Chapel services at Yochow City have been well attended and this gives much encouragement.

A Severe Winter in China—Elder Fu's Experience

Yochow City, Hunan, China,
January 19, 1930.

WE have been experiencing a winter such as this part of China has not seen for a long time. The thermometer has not been low, as we would speak of low in Pennsylvania. At the coldest there was still a considerable margin above "zero," but the fact that the temperature, for several weeks, hovered a few degrees below freezing, precipitated the country into a devastating atmosphere for which it was entirely unprepared. The number of those who froze to death, here in Yochow, leads us to presume that throughout China there must have been a hundred thousand or more who died from freezing. Newspaper reports indicate that the amount of suffering throughout the land was very great.

The freezing weather also brought another trap that ensnared a very large number of Chinese. This was the freezing over of ponds and rivers. A great many children and even older persons ventured out on the frozen surfaces before they were frozen thick enough to support their weight. Because of their lack of experience with ice, and not knowing the treachery of thin ice, many became victims to this temptation. Not a few had no other way than to venture to cross frozen rivers. There are few bridges in China. All travelers who come to streams depend on boats to ferry them across. When the rivers became frozen, boats could not be used. Many were the travelers who ventured to cross on the ice, but broke through and drowned. There were boats that became ice-locked,

and the occupants were fortunate if they had enough clothing to keep them from freezing and enough food to keep them alive until help could reach them.

Now that the long cold spell that began in December has given place to warmer weather, the Chinese, who naturally are a cheerful, long-suffering people, are frequently heard saying, "With such a winter we surely shall have a wonderful harvest next season." There are those, though, whose livelihood depends on citrus, or oil-nut trees; I am not sure that those trees are hardy enough to withstand the hard freezes we have had.

On account of the cold weather, there were several weeks during which the usual mid-week activities of the Church members were suspended. The activities I speak of are Bible Study classes that meet every Tuesday and Friday evening, and the street chapel preaching that is done every Monday and Thursday evening. This last week it was possible again to revive those activities. I found it possible to attend one of these Bible Study groups. I was very glad to have been present, for one of the men in attendance told of an interesting experience he had had.

It was our blind elder, Dr. Fu (not an M.D., according to scientific nomenclature, but a practitioner according to classical Chinese methods), who told us of a conversation he fell in with while making a trip to Hankow.

"Why is it that Jesus has brought trouble and destruction wherever He has come?" asked a cynical passenger. "Judah was a glorious nation before the time of Christ, but He had scarcely passed out of

the nation when the nation was destroyed. The Christian religion became the religion of Rome, and Rome soon passed away. Christianity has come to China, and with its coming China has been thrown into turmoil and revolution."

Elder Fu said that he answered that it was good for the world that Judah was destroyed, because that made inevitable the scattering of the seed of Christianity to all the world. And China's troubles that have any relationship with the introduction of Christianity are due to the misinterpretations and agitations of men whose understanding of Christianity was only partial and often faulty.

I was much pleased to see how ready this layman of our Yochow congregation was to meet the criticisms of the opponents of Christianity of today. And I am pleased to see the thought that intelligent men in China today are bringing to play in their opposition to Christianity. It shows at least that the thinkers are thinking about Christianity; it gives a point of contact, an intellectual basis, from which there is a possibility of approach to lives that formerly were utterly indifferent.

The whole conversation indicates plainly that there is a new attitude toward Christianity in China. Not only is it a new attitude of attack, on the part of the critics of Christianity, it is also a new attitude that must be faced by the members of the Church. "What is the power of Christianity?" "What is the truth about Christianity?" "Who was Jesus?" "What will Christianity do to China?" "What must a nation do to be saved?" These are questions that a Chinese Christian must have answers for, at least in defense of his own faith.

Our Elder Fu still lacked a full appreciation of the significance of the power and purpose of Jesus, and of the attitude that a man or a nation must have toward the Christ in order for the questions regarding destiny to be answered in the favor of that man or that nation. It is not easy to reconcile the statement of Jesus, "I came not to judge the world, but to save the world," and "I came not to send peace, but a sword." And the statement is doubtless as true for nations as for men, which says, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and



A FANNING MILL, SEEN ALONG THE ROAD TO SINTSIANG, CHINA



CHINESE BOY AND WATER BUFFALO OPERATING RICE HULLING DEVICE

the gospel's shall save it." There is a wealth of significance in these words that must be fathomed if we are to explain historic events that are past, and if we are to meet with equanimity events that are to come.

The facts of experience are neither simple of explanation, nor are they easy to meet. It is a grand fact of Christian faith that we feel confident that in Christ there is both a possibility of understanding and a possibility of grappling with the facts, constructively. Aside from Christ, what chance has man in the maelstrom of present world conditions?

Another question that the cynic asked was, "Why are the church members less in number today than before the anti-religious reaction; is it not because applicants for baptism used to seek to enroll on the church register because that would mean bread to eat, or protection from enemies, or a job?"

"Yes," Elder Fu replied, "that was what led a lot of us to seek the Church. And I think it was rightly so. From the needs of the body we came to know the needs of the soul. The trouble with those who proved inconstant was that they looked only for the supplying of the needs of the body, which needs the

Church could not under the circumstances supply. But those of us who had learned the spirituality of the Christian religion find in the Church today, more than ever, the source of life-giving nourishment, the 'rock of ages' to which we can flee for salvation from sin, and the office for employment in the greatest task of the ages."

This very interesting testimony by our blind elder came as a commentary on, or explanation of, verses forty-eight and forty-nine of the seventh chapter of St. John, the chapter that was under discussion that evening. What a wealth of light the experiences of the Chinese Church often throws on phrases that we Westerners are apt to pass over as trivial or unworthy of notice.

May it not be that the very power needed to make a success of the five-year campaign for an advance movement of the Church of Christ in China lies right in such group meetings as these, where the sincere search for the power of the Gospel in the printed word, and in the life experiences mutually disclosed, may cause to spring up wells of living water for the nourishment of the Christian fellowship that has but recently undergone a vigorous weeding-out?

KARL H. BECK.

The American School for Boys at Baghdad

BY REV. CALVIN K. STAUDT, Ph.D., *Principal*

AMERICA is doing a fine thing for the ancient land of Iraq through the American School for Boys in the city of Baghdad. The school is only a little over five years old, but has had an unprecedented success. To it have come the sons of the best families of the Near and Middle East. It has won the favor of the people and those who have visited it have been lavish in their praise. It is filling a great need and is sending forth young men of character and ability—men who are able to help and serve their country.

Iraq, or Mesopotamia, as it is sometimes called, is an interesting country. It is rapidly coming to its own, having been formed out of the old Turkish Empire. It expects to be in the League of Nations in 1932. It has the richest oil well in the world; and is a paradise for the archæological spade. The excavations at Ur, the ancestral home of Abraham; at Kish, the old Sumerian capital; at Opis of Babylonian fame; at Khorsabad, one of the Assyrian capitals; at Takalan, a centre of Mitanni culture—all these as well as many others yield remarkable finds. America is taking a permanent part and doing her share in these excavations which arrest so much attention and are so much worth while. These finds not only

fill our museums, but they also compel historians to recast the history of ancient times.

Not only in the archæology of the land do the people of the United States have an interest but in the education of the youth as well. A remarkable work is being done in Baghdad through the American Boys' School. There are 465 boys in the school, representing eighteen nationalities and sixteen religious sects. Someone has called the school "a League of Nations of the Near and Middle East," and the Boarding Department the "First International House in the Heart of Asia."

In the school are Iraqi, Arabs, Baluchans, Turks, Kurds, Persians, Hindus, Afghans, Armenians, Assyrians, Chaldeans, Syrians, Palestinians, Portuguese, Spaniards, Russians, Greeks, English, Eurasians, Moslems, Jews and Christians live, study and play together. All racial barriers are broken down and the spirit of brotherhood and good will prevails. A society known as the Brotherhood was founded soon after the school was opened, to which over half the High School students belong. The members of this society have taken a pledge that with God's help each and every one will try to cul-



MORNING
ASSEMBLY,
HIGH
SCHOOL
STUDENTS
AND
TEACHERS,
BOYS'
SCHOOL,
BAGHDAD

tivate and foster and live out the spirit of brotherhood. This society meets weekly and has done much to create a spirit of mutual trust and helpfulness. The president is a Christian, the vice-president a Druse, the secretary a Jew, and the treasurer a Moslem.

The school has a fine record and its graduates, having done what is being done in a high grade High School in America, already occupy positions of trust and responsibility. Judged by the Western World, where there are so many college graduates, merely a High School education seems meagre; but in this part of the world, where college men are few and far between, a High School diploma is a great asset. Some have entered colleges in America and Europe, while others are completing their course of studies in the American University of Beirut. The school has turned out men of character and ability; in other words, it has made men.

Moreover, the school has won the confidence and admiration of the people. Its students are mostly from the influential and prominent families of the Near and Middle East, many of whom are the sons of the ruling class and the tribal sheikhs. These are destined to be the future rulers of Iraq. While visiting the school and looking into the faces of these boys whose parents he all knew, an intelligent Iraqi remarked, "These are the future senators of Iraq."

In the school are children of the ministers of state or the members of the cabinet, including the Prime Minister and the Minister of Education, and sons of many who are members of Parliament. The boys come from the royal palace and from the household of ex-King Ali. They come from the holy cities of the Moslems—Medina, Taif, Kadhemain, Kerbela and Nejef; from the families of Bedouin sheikhs and Kurdish chiefs. One sheikh placed four of his sons in the Boarding School to be kept there until they are men and have an education. A few are nawabs or princes, whose people once ruled in India or Afghanistan. And so this list of leading officials, merchants and landowners might be continued at great length.

The boys are a clean, bright, earnest lot of students. They have an enthusiasm—one might say a passion—for learning. Most of them spend the hot summer vacation in either studying by themselves or in taking special lessons. Some of them are brilliant, though that brilliancy sometimes ceases at a certain age or at a certain stage in their educational development. The Iraqi boy is active and alert and he loves his school, as is evidenced by his contributions and his work. The parents, too, take a keen delight in the school and its many activities.

Furthermore, the sentiments uttered by American visitors and tourists in regard to the school have been exceedingly kind and cheering. Many have been surprised beyond measure when they found in the heart of the Moslem world and in the ancient city of the Caliphates such a flourishing and prosperous school. The former Mayor of Reading, Pa., writes: "They (the students) are the coming leaders and rulers of Iraq." A recently elected college president, after having spoken twice to the students, remarked that he had never spoken to a more appreciative audience and an audience that listened better than the one in this school. A woman making a study of some foreign schools writes, "Yours is the best school I have seen." In an open letter to his friends, Dr. Samuel Guy Inman writes: "I have never seen a more promising field than the American Boys' School in Baghdad." Another prominent man writes, "The finest piece work of its kind I have seen anywhere."

The Iraqi has been equally kind in his praise and comments, being really just in his evaluation of the school. In a local newspaper an editorial just appeared, which says that the school has a fine educational program and with its Boarding Department is doing a fine piece of work. A weekly paper devoted half of an issue to the last graduating exercises and the leading daily gave three columns of the front page to it. All public functions, including even a Sunday evening service, are well attended.

The students take an interest and a great delight in declamation contests, in

giving plays and in all sorts of athletics. Every year two declamation contests are arranged for—one in English and the other in Arabic. The selections are carefully chosen and given not only with confidence and ease but also with great feeling and expression. The Arab is a born actor and is very much at ease on the stage. The most ambitious plays attempted by the students were Maeterlinck's "The Blue Bird" in English and "Salahadin" in Arabic, based on Scott's "The Talisman." In the latter play the principal actors wore swords having hafts and sheaths of gold, heirlooms of the royal family of the Hedjaz.

Various forms of athletics were introduced, such as volleyball, basketball, football and track athletics. These are regularly played and contests held between classes and schools. Some of these games came to Baghdad with the coming of the English, but basketball was a new game introduced by the school. Last year the school also had a Field Day, the first ever held in Baghdad, which included nearly all the events of the Olympic games. Thirty prizes and a silver cup were awarded to the winners.

There is a need in the land for the school; it serves a noble purpose. A fine work is being done in education by the government; but there is something in the American type of education that is wonderfully appealing and attractive. While it aims at sound scholarship it also aims at character building and the development of personality in the individual. This is the reason why parents of all religious sects want their sons in the American School for Boys, and why Moslems come even from their holy cities to the school. The molding of their character is going to be a tremendous influence on the future destiny of the land.

The opportunities of the school are unlimited, and the only thing that keeps the school from expanding is lack of funds. It operates in buildings which are temporary, inadequate and inefficient. Likewise the school should not continue to remain a High School, but should expand—and that right now—into a College. King Feisal is reported to have said that if America wants to do anything for Iraq the best thing it could do would be to establish an institution on the order of the American University of Beirut. In a land where there is no College there is certainly room for one.

THE YEAR OF THE HORSE

The Horse in Japanese Life, Literature, Art and Ancient Customs

BY ERNEST W. CLEMENT

Former Missionary to Japan; Author

THE year 1930 in the Christian calendar is 2590 in the Japanese national calendar, as reckoned from 660 B. C. (the reputed date of the founding of the Empire by Jimmu Tenno), and the 5th year of the special *nenjo*, or era, known as Showa (Radiant Peace). According to the zoological zodiac of China and Japan, it is horse year (*uma no to shi*), or the 7th year of the current "cycle of Cathay," which began with 1924.

It is, therefore, our purpose to find out as much as we can about the horse in Japanese culture, ancient and modern. The common word for "horse" in Japanese is

of "A Short History of Japan," etc.

"uma," sometimes written "muma," or "m'ma" (by the older writers), often abbreviated to "ma" or "ba"; and, in the Japonicized pronunciation of the Chinese ideograph, it becomes "me."

Chronologically, the horse is an ancient animal in Japan. Murdoch says that "perhaps the most suggestive among the archæological spoils of the dolmens is the abundant horse furniture and trappings which have been recovered." He also quotes Gowland (an authority on the dolmens) as follows: "Even in the earliest part of that period, the horse was the companion and servant of man."

The horse is specially mentioned in connection with the death of Emperor Suinin (A. D. 3?), when, for the first time, instead of living beings buried alive, terra cotta images of men, horses and various other things were set up around the grave. But really good horses seem to have been rare till more modern days.

Best Horses of Japan

In recent times, the horses of Sendai, Nambu and the island Yezo (Hokkaido) have been held in high repute. The favorite horse of the Emperor Meiji was Hokkaido bred. "The horses in Hokkaido are quite superior as cavalry, farm, riding, draught or race horses." When we were living in Mito (1887-1891) the Governor of Ibaraki Prefecture was Mr. Yasuda, who had been an official in Sapporo; and he was very proud of his horses which were "descended" from horses presented by General Grant to the Emperor Meiji.

When Dr. Griffis was in Japan, he was especially interested in the horses that he found; in "The Mikado's Empire" there are several references to what fell within his experiences. For instance, he writes of what he saw in Tokyo: "Here comes an officer on horseback, with a lacquered helmet on his head and bound with white pads over his chin. His two swords protrude from his girdle, his feet rest flat in wide iron stirrups, curved up like a skate-runner, and have room to spare. His saddle has enormous flaps of gilt leather. He grasps the reins, one in each hand, at about six inches from the bit, holding his horse's head so that his lower lip is higher than the space between his ears. This is torture and grace combined. It is the stylish thing in Japan. . . . 'There is a method in riding' is a Japanese saying, I believe."

When he went to Fukui, "a gorgeously caparisoned horse" was sent to convey him to meet the Prince of Echizen and his chief officers. "It was decked as if for a tournament or ball." The saddle was an elaborate piece of furniture, lacquered and gilded with the crests of Tokugawa. "Altogether it reminded me of one of the steeds on the Field of the Cloth of Gold."

He was given his choice of a horse

from the Prince's stables, and reports as follows: "I selected a fine coal-black horse, which is to be mine during my stay in Fukui. His name is Green Willow, from his supple and graceful form. He is gentle and a perfect beauty." But his companion Sasaki was not so fortunate, for he had "a vicious brute," named "Devil's Eye."

Japanese Polo

On pages 529 and 530 of "The Mikado's Empire" Dr. Griffis describes a polo game which he witnessed, and called "shinny on horseback"; and he also presents an illustration by a Japanese artist.

Again, in his book on "The Mikado," Dr. Griffis writes about the Emperor Meiji's love for horses, to the following effect: "He was passionately fond of high-bred horses and of riding them. He frequently attended the races, in both Tokyo and Yokohama. He had been well trained by the best teachers of horsemanship when a lad in Kyoto." "He took exercise on a wooden horse, so built and articulated and capable of movement that it afforded him good exercise."

Japan boasts not only horses, but also what is called an "ox-horse" ("Ushiuma"), which looks like "a cross between an ox and a horse." It is said that there are only about twenty of these quadrupeds at present existing, on the island of Tanegashima in Kiushiu. The strange animal is said to be "quite timid but tame" and to possess "characteristics of both an ox and a horse." The horse figures prominently in Japanese art, but is usually not depicted with great skill. Huish, in his "Japan and Its Art," presents a full-page illustration of "Kugutsume Kaneko, the strong woman of Kaiu Omi," holding with her foot a "rampant steed"; and he gives it as a proof that even Hokusai (from whose "Mangwa" it was taken) was not successful. He thinks that this lack of success is remarkable when one recalls that pictures of horses appear on so many native offerings ("ema") that it would seem as if practice should make perfect.

In Art

Huish informs us that a "frequent feat is to draw a horse in eight strokes, or to

compress a herd of a hundred scampering within a very small compass." But Griffis, in "The Mikado's Empire," exhibits a "wild horse of Nambu" delineated in only seven strokes; and in another place he exhibits a picture of a *netsuke*, which (he says) "shows how a Japanese, evidently somebody from his hempen toque, mounts a horse, *i. e.*, on the right (or wrong) side, while his betto holds the steed."

(To Be Continued)

Shall the People of Ogawara Have a Chapel?

WHEN I read in the Church papers recently the appeal for funds to be used for the building of a Chapel at Ogawara, Japan, I was carried back in my mind as far as the "early nineties" when that work was started by Mrs. Moore and myself. I knew that no Mission work, either by our own Mission or any other, was being done at Ogawara. When I made inquiry "Why not," I was told that it was a very wicked town and the people so bigoted nothing could be done. And all the more it seemed to me that was a good reason that it was worthwhile to make an effort. So one Saturday morning I said to my wife, "What would you say about yourself, O Toki San, and myself going to Ogawara? If you are agreed we will take our 'baby organ' and go with the next train." Ogawara is a station on the railroad going from Sendai to Tokyo and is only a short distance from Sendai. And we three went.

On arrival I went first to the Mayor's house to announce our presence and why we had come. He was not at home but I met his wife and she seemed to me sympathetic, when I told her of our errand. The organ was set up on a vacant corner lot. We had brought with us some hymn books. The organ was played by Mrs. Moore and we three sang several familiar hymns. Soon a crowd of men, women and children gathered and we had an audience.

O Toki San, who was one of the first graduates of our Girls' School, and wife's helper at the time, made a short address, which I followed and our open air service was closed with a short prayer.

The horse and the rat are sometimes associated together, because the rat hour is the midnight hour (11 P. M.—1 A. M.) and the horse is the noon hour (11 A. M.—1 P. M.). On the compass the horse stands at the south.

In heraldry a horse attached to a couple of pegs and kicking high with its hind legs is the crest of the famous Soma family, in whose name appears the word horse (ma).—*The Japan Advertiser*.

Before we departed I told the listeners that in two weeks we would return; that at that time, if a meeting place could be found, I would teach English to a class who might wish to study the same, and that Mrs. Moore and her helper would teach a class of women needlework and crocheting, ending with a talk on Christianity.

We had large classes at first, many of whom came out of curiosity, but as in most similar cases, a small number continued.

In course of time we took one of our Theological students along, who would preach to this group thus gathered. For some months this work was continued without any visible results in the way of converts. Among others I noticed a woman, older than the rest, who was a regular attendant at our service and showed interest. In talking with her she told me she had become a believer; when I spoke of her being baptized she expressed the wish to receive this rite, and I baptized her as the first convert—the only professed Christian of that town of some twelve to fifteen thousand.

One Sunday morning when our door bell rang I opened and there stood Mrs. Hatsumura, a man and a boy. I invited them to come in. She stood up before me, making her Japanese bow and said, "I came to thank you for teaching me Christianity and baptizing me; I brought my husband and boy with me and am praying that they too, some day, will become Christians."

Soon afterward we left Japan on our first furlough, 1891. Others of our mis-

sionaries and Japanese took up the work which has continued down to the present time. When I was the Missionary-in-charge of Miyagi Province there were five places—county seats—that were in need of churches. Ogawara was one of them. Before I finally left Japan, in four of these towns suitable Chapels had been built. The fifth, Ogawara, has continued up to this time to worship in an ordinary Japanese house, rented by the Mission for that purpose. During my first furlough, when speaking at the summer conference at Collegeville, I spoke of the need of Chapels, mentioning Ogawara. The next day Miss Ellen R. Goetz, of Nazareth, Pa., who heard me, came to me and wife and said, "I would like to pay for a Chapel." And when I told her it would cost about twelve or thirteen hundred dollars, she replied, "I will contribute that amount." She did contribute \$1300 and it was my intention to use it for the one at Ogawara.

However, at a neighboring town, Watari, also one of the five county seats where there was no chapel, both pastor and people were ready at the time to raise their share, as required by the Mission, towards the building of a Chapel on a lot donated by one of their members, and Miss Goetz's gift was used. A suitable chapel was built and Ogawara was out for the time being.

For the last five or more years the Ogawara Christians have been gathering money for a Chapel, which at the time of my leaving Japan amounted to 1000 yen, or about \$500. And how much they have for it at present I do not know,—it may be more than double that amount. But whether more or less, I hope and pray that they may soon be able to put up a suitable building in which to worship and carry on their Sunday School and Kindergarten work. Then my prayer shall have been answered and one of the ardent desires of my heart granted.

J. P. MOORE.

Our Young People

Alliene Saeger De Chant

. . . Go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit . . .
Matt. 28: 19.

"Then feed my lambs," said Jesus . . .
John 21: 16.

"Then be shepherd to my sheep," said Jesus . . .
John 21: 17.

. . . let us put our love not into words or into talk but into deeds, and make it real . . .
I John 4: 18.

And I will be with you all the time, to the very end of the world . . .
Matt. 28: 20—Moffatt translation.

* * *

"I love my family more than myself;
My country more than my family;
Humanity more than my country."

—FENELON.

* * *

"Practise your religion without adulterating it or watering it down. Practise it in all its rugged simplicity; and emphasize

love, for love is the central thing in Christianity."—GANDHI.

* * *

"Make Christianity difficult and you will make it triumphant."

—JOHN R. MOTT.

* * *

No report was listened to with keener interest and more earnest rejoicing by the 382 delegates (including 51 missionaries), from 65 boards and societies, at the 37th annual session of the Foreign Missions Conference of North America, at Atlantic City, recently, than "The Call of the Native Church for Help."

"There is a clear and unanimous call for an uninterrupted flow of missionaries," said the Rev. Milton T. Stauffer, basing his report on letters from representative native Christian leaders, 37 out of 50 of whom responded to his questions concerning (1) Mission programs, (2) needs, (3) types and qualifications of missionaries. And 28 out of the 37 nationals responding, were delegates to the Jerusalem conference.

"There is a wistfulness," added Mr. Stauffer, "in their 'We shall need them always,'—their 'missionaries of every sort.'"

* * *

At that same conference copies of the January, 1930, number of *The Student Volunteer Bulletin* were distributed. It listed 1691 specific openings in 1930 from 94 missionary boards and sending agencies—1153 in foreign lands, and 538 in home fields.

Of the 1153 calls in foreign lands, 651 are from Asia; 191 from Africa; 134 from Latin America, and 21 from

Oceania; also one from Australia, seven from Alaska, seven from Europe and 129 from Canada.

"The opportunities for service abroad," continues the *Bulletin's* summary of work, "for men are for ordained ministers, teachers, medical missionaries and other specialists in the order named. The greatest need for women is in educational work, followed by general social service and evangelistic missionaries, medical and other specialists. These calls for specialists are particularly fascinating, including as they do many varieties of practical and manual arts."

Help Me to Choose

"Help me to choose, O Lord, from out the maze

And multitude of things that by me roll,

Something to work and pray for here on earth,

Something to keep before me as a goal,
That while I live, my days may form for Thee

Not many fragments but one perfect whole.

I seek, O Lord, some purpose in my life,
Some end that shall my daily acts control;

So many days seem wasted now, to me.

Just disconnected hours that by me roll.
Help me to choose, O Lord, while I am young,

Something to keep before me as a goal."
—Amen.

* * *

The day before Mr. Stauffer's report was read, two candidates for service in our Japan Mission were examined by our Board of Foreign Missions, and found worthy.

Miss Mary Elizabeth Hoffman, Egypt, Pa., a graduate of Hood College, will teach Domestic Science at Miyagi College, Sendai.

Carl Schultz Sipple, son of the Rev. and Mrs. Simon Sipple, Allentown, Pa., and educated at Mercersburg Academy and at Muhlenburg College, with experience as a teacher in China and in the homeland, will teach English at North

Japan College, Sendai.

They sailed for Japan on March 14th.

* * *

"It is a unique privilege," writes Professor Sipple, in response to our request, "to be able to tell others who may be contemplating work in the foreign mission field just why I, a young person, am willing and anxious to return to the Orient, after having experienced just a taste of Christian teaching work in a Mission university in China. Why are people so anxious to enter foreign mission work, leaving behind them the so-called 'good times' and luxury that we have in America? Why are the missionaries on furlough, of all people, eager to return to their distant work in far-off China or Japan, even before their furloughs are spent? Let us try to explain the answers to these questions.

* * *

"Just today a young man of casual acquaintance, when told of my approaching departure, asked me where I intended going. Upon being told, he exclaimed: 'Can't you find a better place than Japan?' That young man would never make a missionary or teacher. His statement proved that he lacks the vision of a broad point of view, and conception of the need for workers willing to help those living in the portions of the world that as yet are not Christian, and, therefore, largely untouched by the blessings of a Christianized civilization.

"It was my original intention to tell how my decision to enter the work of God's kingdom in foreign lands was reached. Dr. William G. Seiple, who for many years has been one of our missionaries to Japan, belongs to the same congregation to which I belong. It has been my opportunity, on a few rare occasions, to hear him speak of his work, when he was home on furlough. I remember, as a small boy, expressing the wish that he would take me with him. He said it might happen some day. It seems too good to be true, and, looking back, almost Providential, but that wish of fifteen years ago is about to be fulfilled. The desire remained, dormant at times, it is true, but always there. Finally, after college and one year of public school teaching, the opportunity came, through the Student Volunteer Movement, to teach English in a Christian university in China. There was no time for thought or decision, as a departure had to be made in three weeks. But there was plenty of time on the steamer to think, not without much questioning, about my own boldness, or call it what you will, in going alone to a foreign land and tackling work about which I really knew not a thing. Our stay was cut short by civil war. It was with a feeling of sadness that we were compelled to leave for America, and with the determination to return to Chris-

tian work in the Orient, some time, and in some way.

"To those who read this, think deeply over the following statement: Christian work in a foreign land, whether evangelism, teaching, or medical work, is one of the noblest and most self-sacrificial forms of productive labor in God's world. The missionary is forced to give up home, friends, and contacts here, but he more than makes up for these losses by the satisfaction that is derived from working with those who are eager to know the Gospel, eager to learn, and in dire need, in many cases, of healing. More and more Christian work in foreign lands is being conducted by native workers themselves, and yet people of courage and character, people who are willing to play a part, however small, and people who are willing to work with and under the supervision of native leaders, will always be needed. Certainly it is not financial reward that calls well-trained professional men and women into this work, people, who in many cases, could earn far higher incomes if they were doing the same type of work at home. No, it is the deep and honest conviction that one is playing perhaps a small but vital part in the advancement of God's kingdom. There is the reward gained THROUGH SHARING with others some of the blessings that have been showered upon oneself."

Our Children's Corner

Fifteen years ago there came, one Sunday, to a parsonage, a missionary from Japan. A small boy, named Carl, lived in that parsonage. And Carl followed the missionary like a shadow and listened to every word he said. And he asked the missionary to take him along to Japan; and the missionary said that it might happen some day.

That "some day" was March 14, when that small boy, grown tall now, and wise, and loving, sailed for Japan, the home of the visitor missionary.

You too, my boys and girls, have missionary visitors in your home. You too, follow them like a little shadow and listen to every word they say. And you've asked them, I'm sure, to tuck you in their pocket, or in their suitcase, or--some-where.

Perhaps, you too, like Professor Carl Schultz Sipple, will follow a Dr. William G. Seiple to service across the seas.



CARL SCHULTZ SIPPLE

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Christian Life Service Issue

II

American Mission School for Girls—Baghdad

AS one becomes older and thinks over the experiences of one's life the unpleasant things have a tendency to slip into the background, and joys and blessings have first place in one's memory. It is so as we think over our year of school-work. Difficult experiences seem unimportant and we dwell on the joy and satisfaction experienced in contact with our girls. They seem so eager for knowledge, so happy in their companionship with one another and their teachers. They are ever more in earnest in their desire to be of service to others, and somewhat less reticent in expressing their longing to find the way of life.

We believe God has called us to bring them His Gospel, but it is only the Holy Spirit who can give them the new birth, and so every indication that He is working in their hearts is a cause for rejoicing. When a Moslem and a Jewess become interested in a book such as "The Sevenfold Mystery," I take it as such an indication. It is one of a number of Arabic books which were sent to our school last spring. Before school closed in June we had read the first two chapters, one on Christ's words, "I am the Bread of Life," and one on "I Am the Light of the World." It was a happy discovery to find that Muniba and Rachel had bought copies for themselves because they wanted to read the whole book. Rachel told me today while making a Christmas call that the last part of the book was even better than the beginning, and that she was glad that we were to continue the study of it in class. Of the prophecies in regard to the Messiah which we have been studying she said she believed that they were ful-

filled in Jesus, and that while she does not yet believe herself to be a Christian she would like to be one. I asked your prayers for her at our last annual meeting. I believe God is answering them.

Naturally, as the girls grow older and the years in which they are under our influence increase (we have now begun our fifth year) the desire to have them truly and consciously accept the life in Christ becomes more poignant. God grant that it may become the controlling desire of our life. In December, 1929, there were enrolled 55 Moslem girls, 33 Jewesses, 21 Armenians, 17 Roman Catholics and 11 Protestant Christians.

Our new teacher, Miss Najjar, seems genuinely interested in the spiritual welfare of the girls. One of the first questions she asked on her arrival was just how far she might go in her presentation of the Gospel to her sixth grade class which is 75% non-Christian. Having been engaged in work for Moslems in a Danish Mission School near Damascus, she knew of the opposition of many parents to our Christian message. A prayerful seeking and following of the guidance of the Holy Spirit is the only limitation I ever impose—if that may be called a limitation.

We are planning to start a definitely religious organization for the older girls when the new year begins. As the three teachers trained in the British-Syria Mission School of Beirut have shown their interest in and desire for such an organization I want to leave the project as much as possible in their hands.

Another project in prospect is the organization of a band of Girl Guides

similar to the Camp Fire Girls. Lady Brooke-Popham, wife of the Air Vice-Marshal, is interested in starting the movement in Baghdad, and has asked me to talk over with her the possibility of our girls joining in it.

The following should make us realize the need of training in hygiene in this land of superstitions: A little girl was much distressed at being left in school for the first time, and many tears were shed unless she was allowed to go to the court-yard and remain with a servant there. The teacher had been allowing this for some days when the stern principal interfered, and the mother, who came to beg for continued patience on our part, was told that the child was to remain in her class-room or defer her enrollment until she should be a bit older. Badea went to her class-room—no crying this time!—and soon the janitress came up and insisted on the child's drinking some water which the mother had sent up to her. The teacher asked for an explanation of her insistence, as the child was not thirsty, and was told that the mother had put some dirt from the threshold of the school into it, and that because Badea had taken a swallow of it she would henceforth love the school. The charm worked, for now Badea cannot be kept away from the school, and is a happy little second-grader.

We have moved again, and our building is somewhat better than our other quarters, as regards amount of room, light and ventilation, though there is still much to be desired and always must be until a school building is erected. If the entire building could be used for our school and the missionary live outside, a

much more satisfactory school could be arranged in the building. However, as finances are so limited, without my personal rent being used as the school rent we could have no school at all for Rs. 2000 would not procure even a satisfactory primary school building.

Moving and settling school and home, in addition to a few hours of summer-school work, four mornings of each week, gave me perhaps the busiest summer of my experience, but it had no ill effect on my health. I am glad, however, that I need not spend next summer in the heat and dust of Baghdad.

In an interesting conversation with Sayyid Mahmud, the naqib of Baghdad, whose family owns our building, he told me that he would like to send his daughter to our school, but that he wanted me to promise that I would not make a Christian out of her. As the child is but three years of age much discussion was not necessary except that needed to convince him that though his daughter was no doubt as intelligent as other children six years of age, it would not be good for her health to be in school until she is older. But his comment, that the conversion of any member of his family to Christianity would be considered a calamity throughout the Moslem world is sadly true. That it should be so considered shows us how impossible our task is from a human standpoint, and also shows how much we need the prayers of God's children everywhere that the attitude of the Moslem world toward Christ may be changed in order that Islam, which means "submission to God" may come to mean submission to God in Christ.

(MRS.) MAY D. P. THOMS.

"Each issue of THE OUTLOOK OF MISSIONS seems better than the last and I would not like to be without it."

MRS. LOIS HERMAN, Saegerstown, Pa.

"I do not want to miss a single copy of THE OUTLOOK OF MISSIONS as I prize it too highly."

MRS. H. G. SNYDER,
Middleburg, Pa.

Reformed Church Folk at Work in Other Fields

A Life Member of the W. M. S. G. S. at Work in Klang, Federated Malay States

WHEN a small child, Miss Adelaide Ebershoff was made a Life Member of the W. M. S. G. S. so that there might be four generations of Life Members in her family at one time. These four members are listed on page 5 of the booklet issued by this department and are: Mrs. Adelheid Fletemeyer, Mrs. Sophia M. Heinmiller, Mrs. Anna Ebershoff, and Miss Adelaide Ebershoff, all of Lafayette, Indiana.

Miss Ebershoff, now Mrs. R. B. Zumstein, is a niece of Miss Ruth Heinmiller, General Synodical Secretary of Guilds.

Mrs. Zumstein was graduated from Purdue University and the following cut and article are used through the courtesy of "Purdue Women" in whose pages they appeared originally.

"Adelaide Ebershoff Zumstein is making her home with her family in Klang, Federated Malay States. It is a large Malay community and the Sultan of Selangor lives there, but most of the business and work is carried on by the Chinese and South Indians.

"Mrs. Zumstein writes, 'My assigned job is to visit our Chinese people in and

near Klang which is really a big task when you consider that many rubber estates are 10,000 acres in size and some of the cocoanut plantations several thousand acres. My husband's work consists of being headmaster of a Boys' School under the English system. Our contact with the teachers and the boys cannot help but make us see the possibilities and worth of all the many nationalities here and we hope that we can help bridge the gap of race prejudice and animosity.

"Marjorie Anne, our little girl, attends the primary class in the Methodist Girls' School and there are six nationalities in her room.'

"In speaking of general conditions in this part of the Orient, Mrs. Zumstein remarks that books must be carefully watched or they will be destroyed by white ants, cock roaches, silver fish, moths or mold. Also, she describes an Oriental market by saying that 'it is slightly similar to an open air market with several hundred percent of dirt thrown in.'"

The Lighthouse

The Lighthouse, a Community Enterprise, is situated in the heart of one of the greatest industrial centers in the world. It was organized in 1893 to meet the growing needs of the community as they presented themselves and to develop the ideals and realities of Christian character and citizenship. It has continued to grow as the community has grown. Its two thousand three hundred members are organized into clubs and groups to render civic and personal service and to meet the constant needs and emergencies that arise from time to time. The programs carried out in the various departments furnish the community with educational, recreational, economic and artistic opportunities.

Our house is open to our friends and neighbors from early morning until late at night every day in the year and our activities never cease. However, they vary greatly according to the season of the year. We are without any restriction or distinctions of creed or nationality.



MRS. R. B. ZUMSTEIN AND MARJORIE ANNE

We consider our neighbors our friends and we are here to serve them as we can.

Our work is divided into a number of different departments, each one being housed in a separate building. Our largest department is the Boys' Club. It has a membership of 1150 annual dues-paying members. Since its beginning the Club has been dedicated to moulding and influencing the lives of the boys of Kensington. Its purpose was well expressed at the time of the laying of the cornerstone. "This place is devoted to the training of boys in the ways of industry, purity and truth, that here reverence of God, true faith, right living and brotherly love may abound to the glory of Jesus Christ."

The same may be said of the purpose of the work with our girls. We aim to push back the walls and help them gain a broader vision—a vision which is fulfilled through helpfulness and service to their community. The Girls' Club which was organized only a few years after the Lighthouse became incorporated now has a membership of approximately 600. The programs of the various groups in the girls' department necessarily are varied, the aim being to furnish both intellectual and social stimulus to all the types of people.

Night classes consisting of Dressmaking, Arts and Crafts, and Gymnasium are held during the fall and winter season. Basketball is the most popular sport among the girls at the present time. Our team belongs to a league composed of the Girls' Clubs in other settlements of the city.

Under the girls' department we have a very active group of Girl Scouts composed of sixty girls.

We have very recently acquired a farm having on it a beautiful Colonial house which we use for a vacation and week-end home for our girls and women. It is located about 35 miles from Philadelphia and is very accessible for week-end use. A large swimming pool supplied by springs is one of the greatest attractions.

Our Recreation Field, located at Front Street and Erie Avenue is one of our most prized possessions. It offers oppor-

tunity for fresh air and exercise to all ages. On Memorial Day and Fourth of July, celebrations are held in which the whole neighborhood takes part. Competitive games and field sports for the old and young furnish the amusement for these occasions. The Recreation Field provides space for five tennis courts, two croquet courts, two bowling alleys, three baseball diamonds, three soccer fields and a playground with modern apparatus.

The Men's Club, the first group to be organized under the name of The Lighthouse, has at the present time 500 members. Many of its earliest members may still be seen at their much loved game of checkers.

Every Saturday night during the winter months a concert is held in what we call the Community Room of the Men's Club building. An admission fee of ten cents is charged to cover the expense of serving the refreshments. Artists from all over the city contribute toward making each Saturday night a night of joy and pleasure to those who wish to come. In this same room hang the beautiful pictures loaned by the Fellowship of the Pennsylvania Academy of the Fine Arts. Each year in April an exhibition is held which is visited by thousands of people. Among this number are the children from all the nearby public and parochial schools.

During the summer months, through the Art Alliance, flowers are left at the Reading Terminal and Pennsylvania Station by the business men and women on their way to work. The flowers are given to the sick and to families who cannot be in the country to enjoy them.

Another interesting department under our supervision is the Baldwin Day Nursery. It is an institution to receive the children of parents or guardians compelled to support their families by work outside the home. Children, ranging from one to fourteen, are received for care during the day only. Particular attention is given to establishing and maintaining friendly relations with the parents and children in their homes. Special stress is laid upon the care of the children's health. They are examined thoroughly by a doctor once a week.

I would like to speak briefly of our Music School. In the school is a piano, voice and violin department, each being headed by an expert instructor. The rates to the pupils of the school are made just as low as is possible in order to give them instruction. Many opportunities are given the pupils to attend the concerts of the Philadelphia Orchestra and other musical organizations through the kindness of friends who send complimentary tickets to the school.

The Community House at 146 West Lehigh Avenue with its ten resident workers is open with a warm welcome to its friends and neighbors at all times.

As our girls sing "What we have we share"—we strive to meet the needs of the community in setting forth high ideals and standards of life to those with whom we come in contact.

ANNA M. TISINGER.

Mather School

It is a great pleasure to me to write a short story of Mather School so that its readers may know of another missionary activity which is proving so beneficial to many girls in the "Sunny Southland."

Mather Industrial School is a boarding school for colored girls and was organized by Mrs. Rachel Crane Mather, of Boston, Mass., in 1868.

The school is located on Port Royal Island which is one of the many islands along the southeastern coast of South Carolina, and is one and one-half miles from the town of Beaufort which has been called "the garden spot of the world" on account of its beauty, healthfulness, and excellent artesian water.

The campus is located between two bays and is always beautiful—with a variety of trees including live oak festooned with Spanish moss, water oak, crepe myrtle, magnolia, wild mulberry, and fig trees.

There are eleven buildings on the grounds and adjoining the campus are ten acres of farm land cultivated for school use. The newest building is the Alice B. Coleman Building which includes dining rooms for students and faculty, and also dormitories.

The great aim of Mather School is to

educate her pupils physically, mentally, morally, and spiritually; to train them also to be homemakers and teachers, as well as Christian leaders in society and the church.

The motto of the school is "Training for Service" and the development of a consecrated Christian character is one of the chief aims of the school. The Bible holds first place in every room as a text-book and I know many of the girls would rather miss a meal than miss reading their Bibles daily.

The students attend church services in town every Sunday morning, walking both ways, with one of the teachers as a chaperon. Sunday School is held at the school in the afternoon and in the evening the Senior and Junior C. E. Societies have their meetings.

Chapel services are held every morning before the opening of school; small group prayer-meetings are held twice a week and the mid-week prayer meeting is held regularly on Wednesday nights. A week of prayer is also held each year. Very few students leave the school at the end of the year without being Christians.

Approximately speaking, one hundred girls attend this school every year, whose ages range from ten to twenty years and with grades from fourth to tenth inclusive.

Some of the girls come from cities and towns, but a large majority come from country homes and cabins for the scholastic and industrial education which Mather offers. The curriculum of the school is in accordance with the State plan.

Every student receives instruction in sewing and at first is taught to sew by hand; by the time she reaches seventh grade she is allowed the use of the sewing machine.

They are taught how to make all kinds of garments and before a girl can graduate she must have completed a cotton, a silk, and a woolen garment, either for herself or for a friend. Each student also makes her graduation dress.

The cooking classes are always a great joy. Instruction is given in the setting of tables, and planning of menus as well as in baking and cooking.

All the housework of the school is done by students, the work schedule changing every month.

The maintenance of the school is provided partly by the students' board; partly by a monthly appropriation from the "Woman's American Baptist Home Mission Society," and partly from the income of the Sales House. I cannot close without telling of the interesting work of the Sales House. Many Missionary Societies of Baptist Churches send barrels, boxes, cartons and bags of clothing to Mather School; this is unpacked and listed at a building known as the "Annex," and then sent to the Sales House where two competent colored women who are graduates of Mather School sell this clothing to needy colored people who come from a radius of forty

miles. Many of the articles are second-hand and are sold at a nominal price which enables a whole family to get much needed clothing.

How I wish every member of these Missionary Societies could hear me say "Thank You and God Bless You," for the value of their contribution is invaluable. It is through their great generosity that Mather School is able to continue her work in training these girls as Christian leaders in their own communities.

While this is a "Baptist" story, I am quite sure every "Reformed" reader of THE OUTLOOK OF MISSIONS will be broadminded enough to wish us "God-speed" in our work here.

MRS. A. D. MARKLEY.

At Work With the Deaconess

BEFORE going to Toledo, Ohio, Miss Olah was the greatly beloved Deaconess at the Hungarian Church, Homestead, Pennsylvania. During that time she knew the family about which she writes. Miss Olah says, "This young mother's love for her children impressed me very much and especially her earnest desire to keep them in the Reformed Church. I sincerely hope that my little story will help children to appreciate and love mother a thousand fold better than they

have loved her; that they will tell her so in kind deeds and helpfulness while she is with them; and that it will, also, lead them to know about this the only Hungarian Orphanage in the United States, totally supported by the Hungarian people of America, regardless of denomination."

"The Orphanage" gives us a glimpse of what the Church and its institutions meant to a troubled mother and also an idea of how a deaconess is ready to be of assistance wherever there is need.

The Orphanage

God has given us myriads of stars, and He has dotted the fields with flowers. Of sisters and brothers He gave us several. He gave us one or two friends to cheer our lonely days in this often dreary world of ours. God in His infinite wisdom and out of His love for His children below, gave us all these things to help make this world a happier place to live in.

He saw fit to give many of each particular gift. But He gave only one of the dearest gift of all. This gift is as a jewel in a lovely setting. Without this jewel the setting would not have its full value. The world would not be as happy a place to live in. This jewel in the

wonderful setting of the world is MOTHER. Mother who upholds the tottering infant, who teaches the lisping child to pray, "Our Father, who art in Heaven," who prays unceasingly that her child may be kept from harm and danger amid sinful surroundings. Mother, who nurses the sick through the night and day without a complaint. Mother, who is as a candle burning herself down in the service of her children. Truly if we have felt the love of a mother, we have felt the love of God, our Heavenly Father.

Helen and Joseph lived in Homestead. They were very happy, for their beautiful young mother always had a lovely

surprise for them when they came home.—Mother from work, Joseph from third grade and Helen from the day nursery.

One day Mother said to the children: "Come my precious ones, Mother will take you to grandmother for a few days. You see Mother is not well. The doctor will operate to make her better. It may be a long time before Mother returns, so you must be helpful children at grandmother's. Help to make it easy for her, and when things go wrong do not forget to talk to your heavenly Father in prayer. He will help to make things right for you." With that she gathered the children in her arms and kissed them good-bye. It was good-bye, for God took Mother to Heaven to stay with Him there.

Mother seemed to feel that she would be separated from her fatherless children. She recalled the years of hardships; the anxious hours since the father had left them to make a place for them in Heaven. Father had not even seen little Helen. She came a month after his death, and now Mother must leave her, too, for God seemed to be calling her. She asked the minister and the deaconess to come to her bedside and said, "Take good care of my little ones. If God will take my life, be a father and mother to them. My most precious jewels must not be forgotten children, they must be cared for. They must be taught to love God. Our church has meant so much to me that I want Helen and Joseph to be brought up in it. Send them to the orphanage at Ligonier, and I will look down upon them with pleasure."

Two days later this young mother joined the heavenly choir and left her children in the care of others. A few

weeks later the children were taken to the Hungarian Orphanage at Ligonier—such a strange place with its long corridors, many children and little rooms, with tiny beds, all along the line. They cried asking for Mother. God heard and reached down His arms from heaven and enfolded the young ones with love through those in charge. Soon Joseph and Helen smiled more often. They played with the others and went to Father and Mother Kalassay, or "Sarika neni" for their kisses, which they missed so much.

Relatives were very much displeased with the thought of their little ones being in an orphanage. So one day they came and took little Helen and Joseph back to Homestead. Everything was given to them to make them happy. They were loved as much as the children of the family, but to no avail. They wanted to go back to the orphanage, where the discipline was severe, but the love was just as pronounced. They cried and cried. Bishop Ravasz from Budapest was visiting in Homestead at the time. He was so impressed that he asked that the children be returned and offered to assume the financial responsibilities of one of them. Oh, how happy Helen and Joseph are. How they scamper about, how joyfully they obey and every day in chapel with truly thankful hearts they sing, in unison, to our Heavenly Father of His everlasting love. For though He takes the jewel from the setting of home, He gives comfort, care and love to His little ones, through the Ligonier Hungarian Orphanage. God truly is love, and He cares for ALL His children, ALL the time. "Come to me all ye that labor and are heavy laden and I will give you rest."

JULIAH OLAH.

Centenary Anniversary of Mormonism

Date, March 6th—One month previous to the celebration of a centenary of Mormonism. When members of the Woman's Missionary Society will be reading this brief article the celebration in Mormon centers will have passed its peak but publicity and propaganda of the event will be at flood tide.

In anticipation of the celebration, the Mormon Hierarchy spared neither expense nor labor in preparation for the event. Station KSL, Salt Lake City, will broadcast the glowing accounts of the rise of the Mormon church, the Tabernacle choir of three hundred voices will participate in the anniversary program

and a gorgeously staged drama will depict historic data as the leaders of the Mormon church wish them to be remembered. The drama will be put into a motion picture under the title "Coranton" and released by Klaw and Erlanger, Motion Picture distributors. It was to be expected that this centenary would be observed with pomp befitting the remarkable physical strength and development of Mormonism.

Facing the fact of renewed Mormon emphasis at this time, what shall be the attitude of Christians toward this emphasis? In our thinking it may be of help to know the instructions which older missionaries pass on to the missionaries who are about to be sent out. The young Mormon missionary is thus advised: "Don't waste your time on ministers, elders or active members in so-called Christian churches. *They are alkali soil.* Go after the drifting, the dissatisfied, the men and women who want something new in religion."

If we believe all human life is precious in the sight of God, then we must regard "restlessness," "dissatisfaction" and "wanting something new in religion" as signs of spiritual neurotism which needs a sympathetic and trustworthy leading back to Christ. We must help to the truth all who may be deceived by the dangling baubles of Mormon propaganda.

A first stab to pierce the Mormon bauble may be the question . . . "Whence come the resources which enable the

Church of Latter Day Saints (Mormon) to celebrate on so-elaborate-scale the centenary of Joseph Smith's first revelation?" Few of the restless people or those who want something new in religion will welcome the authority of the Mormon Hierarchy! Dr. W. M. Paden—"easily the most prominent and best informed figure in Protestant work among the Mormons"—says "The average Mormon obeys the orders of the oath-bound priesthood or gets into trouble. If drafted or called to go on a mission, he may make faces but he goes. If pestered for his tithe, he may swear to himself or to his friends about Church taxes, but he pays. If he criticizes the conduct of the prophet and his priesthood, he is told to mind his own business and he does so. The Church is almost military in its methods." It is very easy to get into the Mormon Church, but very difficult to get out.

This article was prompted because of advance publicity on the Centenary. Its purpose is to call the attention of Christians to the fact that Mormonism may have "changed its spots, but it has not changed its skin," to ask readers to open their eyes to the dangers of this sinister philosophy which has fattened upon the credulity of helpless folks who have been drawn into its trap, to challenge to a more adequate support of missions at strategic centers in Mormon areas.

FLORA R. LENTZ.

Quiz

1. *Why did Bada's mother insist upon her drinking the water sent to the class room?*
2. *What is the Lighthouse?*
3. *Give the names of those representing four generations of one family, Life Members of the W. M. S. G. S. at the same time.*
4. *The purpose of the article on Mormonism is . . . ?*
5. *What are the themes for home and foreign mission study next year?*
6. *Where did Mother wish Helen and Joseph to live? Why?*
7. *"Training for Service" is the motto of what school?*
8. *How many Life Members and Members in Memoriam of the W. M. S. G. S. were enrolled in February?*
9. *Mr. Ralph S. Adams has recently been called to what position?*
10. *Mention, in the order in which they appear, the six Christian hymns found in Gandhi's hymn book.*

Nuggets from a Notebook

DURING the sessions of the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America and the Foreign Missions Conference, the editor's notebook was in constant use. Her trusty pencil jotted down not only particularly interesting statements made by speakers, but also promises of articles for future issues of *THE OUTLOOK OF MISSIONS*. Some of these contributions have already been received.

The notebook of any of the Secretaries of the Woman's Missionary Society is a veritable gold mine, especially after such meetings as those mentioned above, which were held in Atlantic City in January. May we share with you some of the nuggets?

"The main educational objective of the church is to develop Christian people who shall help make this world the kind of place God wants it to be. The modern citizen needs a wide outlook. If he does not bear 'The Marks of a World Christian', his religious education is incomplete."

* * *

"Similarities in religions give us our contact, they do not give us our impact. Similarities do not convert, contrasts do.

"We are not after fellowship with non-Christians, we are after fraternity."—Professor Oscar M. Buck, author of

"India Looks to Her Future," one of the study books for next year.

* * *

"We are looking for good haters as well as good lovers. Christ was a good hater, never of sinners, but of sin.

"Gandhi keeps a day of silence each week on which he will not talk to anyone or have anyone talk to him.

"There are very few people who want to go to the pain of thought."—John R. Mott.

* * *

"At the end of the hymn book used by Gandhi are six Christian hymns: 1. Take My Life and Let It Be; 2. Lead, Kindly Light; 3. When the Mists Have Rolled Away; 4. Nearer, My God, to Thee; 5. Rock of Ages; 6. When I Survey the Wondrous Cross. Notice the climax.

"Christianity in India has gone far beyond the bounds of the Christian Church. The whole religious atmosphere is becoming heavy with the ideas and ideals of the living Christ."—Rev. J. W. R. Netram, India.

* * *

"No one objects to the social gospel, what we do object to is the social effort without the gospel."

* * *

"Prejudice is being down on what you are not up on."—Japanese Business Girls' Club, Tokyo, Japan.

Jerusalem Prayer Calendar

PERHAPS you searched in the March issue for the article about the Prayer Calendar page for the following month. The usual comment was omitted because of lack of space, but it really was unnecessary. This year, you know, on the reverse side of each calendar page there is a note identifying the author of the prayer. Mrs. Robert E. Speer who wrote the April prayer is so well known that she needs no further identification.

The theme for the May page is "The Christian Mission in Relation to the Rural Problem". Isn't the portrait of Palestine pastoral life appropriate?

"No picture of modern or old Jerusalem is complete without reference to the shepherd. Most families do not keep large herds, but nearly every small house has a goat or a couple of sheep. A man or boy takes charge of the animals of a score of households, collecting a small sum from each owner. Daily he takes the sheep to pasture and brings them back at sunset.

"It is no myth that sheep follow their shepherd in Palestine, and in summer evenings one sees, along the roads, small clouds of dust arising and hears the patter of little feet. Gradually the sil-

houette of the shepherd emerges, marching at the head of his flock, playing his David's pipe or carrying in his arms a newborn lamb. Crowded as it is, Jerusalem finds room to harbor many sheep within its walls."

Whom could we have found more closely in touch with the church's rural problems, than our own Superintendent of the Department of Country Life, Mr. Ralph S. Adams?

Since the publication of this Calendar, however, Mr. Adams has accepted the call to become head of the Rural Department of the Bangor Theological Seminary, Bangor, Maine, and the Director

of Research and Service of the Inter-seminary Commission for Training for the Rural Ministry, a newly organized agency financed and supported by John D. Rockefeller, Jr. Five New England seminaries are members of this organization—Yale Divinity School, Hartford Theological Seminary, Newton Theological Institution, Boston University School of Theology and the Bangor Theological Seminary. Mr. Adams will have his home and his office at the Bangor Theological Seminary to which institution he will give half of his time for teaching and field work. The other half of his time will be devoted to the general work of the Commission.

Here and There

February was one of the lean months as far as the Life Membership Department was concerned—but then it's the shortest month of the year so that probably accounts for the "leanness."

LIFE MEMBERS

Ohio Synod—West Ohio Classis—Mrs. Fred Thiesing, 123 North Pierce Street, Lima, Ohio.

Potomac Synod—Mercersburg Classis—Dr. N. C. Detrich, 14 East Main Street, Waynesboro, Pa.; Miss Elizabeth Palsgrove, Oregon Street, Mercersburg, Pa.

MEMBERS IN MEMORIAM

Eastern Synod—Lancaster Classis—Mrs. Jane Conley, Whitehall Street, Harrisburg, Pa.

Pittsburgh Synod—Somerset Classis—Mrs. Lizzie A. Poorbaugh Cort, Berlin, Pa.

Potomac Synod—Mercersburg Classis—Mrs. Emily Russel Detrich, 14 East Main Street, Waynesboro, Pa.

* * *

Plans are being completed for the various interdenominational summer schools of missions. Geneva announces its twelfth annual session to be held at Conference Point, Lake Geneva, Wisconsin, June 30 to July 7. As usual there will be courses in Parliamentary Law, Missionary Dramatics, and Story Telling in addition to the Mission Study. For further information any one interested may address Mrs. Henry Harmel-

ing, 6131 Archer Avenue, Chicago, Illinois.

The dates for Wilson College Conference of Missions at Chambersburg, Penna., are June 30 to July 8. Among the leaders will be Dr. Hugh Thomson Kerr, Dr. Oscar M. Buck, Miss Gertrude Schultz, Mrs. Kenneth Miller, Mrs. Gladys Gilkey Calkins, Miss Caroline Palmer, Miss Hannah Miller, Miss Grace Deland, Mrs. Mary Rose Collins, Mrs. Semple, Mrs. Viola Vinten Morris, Miss Jane Gilbert, Miss Sara Molloy. Evening speakers include Mrs. Induk Kim, Mrs. Helen B. Montgomery, and others.

* * *

Winona Summer School of Missions (interdenominational) at Winona Lake, Indiana, is the second oldest school of its kind in America. This year—June 19 to 26—promises to be one of the best. There will be classes in the Home and Foreign text books, Bible Methods and a Normal Class. The International School of Religious Education recognizes the work of the school and accords credit in certain classes. A new feature will be a Demonstration School for Junior workers. For further information write Mrs. Benson M. Powell, 4008 Wolf Road, Western Springs, Ill., for the Women's Department; Miss Laura May Robinson, 126 North Elmwood Avenue, Oak Park, Ill., for the Young Women's Department, and Mrs. A. M. Newman, 1348 W. 5th Avenue, Gary, Ind., for the Junior Department.

Talking Pictures? Well not exactly, but you'll admit that they're exceedingly life-like!



THE STUCKI QUINTET

Mrs. Stucki and baby Esther Johanna, Marie Ann, Mr. Ben Stucki, Jacob Calvin, at the Indian School, Neillsville, Wisconsin.



"OUT OF THE JAWS OF . . . ? . . ."

Marched our General Synodical President and Corresponding Secretary—Mrs. Lewis L. Anewalt and Miss Bessie Shade, at Blowing Rock, North Carolina, May, 1929.



THE KRIETES IN YAMAGATA

Frederick, Mrs. Kriete, Bertrand, Margaret, Rev. Carl D. Kriete.

Literature Chat

CARRIE M. KERSCHNER

EVERY woman is at her best when she adds enthusiasm to whatever she honestly believes in. Both power and progress will then enter into her undertaking. How true that is of the officers and members of the missionary organizations in the church. If they were filled with enthusiasm and honestly believed in the work of their organization what might the results not be!

THE CROWDED WAYS—a gentle reminder that the programs for May and June are based on the book by this title. The price is 60c. If you have not yet used it thirty cents per meeting is not too much to invest in program material for one month. The July "Missionary Review of the World" contains helps from cover to cover for use with "The Crowded Way". The Review sells for 25c.

Girls' Guilds are using "Blind spots," 60c. "Keys to Kinship," 25c, contains

helpful suggestions for use with the book. The Mexican books for Band leaders are the best ever. Such fascinating stories and many suggestions to make the efforts of a worker with children quite easy. "Jumping Beans," 75c, has had an unusually large sale. This is for Juniors. Did you know that you can buy really and truly "jumping beans" in the "five and dime" stores? "Rafael and Consuelo" contains stories and studies about Mexicans in the United States for primary children. It, also, sells for 75c. The suggested party for mothers is almost worth the price of the books. Did you know that we have "Play Hour" books of Mexicans, Philippines, All American, Indian (Asiatic), African and Alaskan? They are only 10c each. The Mission Band children will love to pretend they are little Mexicans, Filipinos, etc. Try them!

Any of these pieces of literature may be ordered now from the depository in whose district you reside. Look over the books, plays, etc., at the Classical Meeting. Purchase what you will surely want for late spring and summer needs.

Mission Study Themes and Texts for 1930-1931

Programs for the Woman's Missionary Society will be general in character with one program on India and one on the Caribbean Islands. A forecast of the books which will be available in the early summer is given for your information.

HOME MISSIONS

Theme—The Caribbean Islands

FOR ADULTS

1. *Trailing the Conquistadores*, by Samuel Guy Inman, author of several books on Latin America. No other recent short book gives to the North American reader such a comprehensive view of these Islands as does this illuminating study. Cloth, \$1.00; paper, 60c.

2. *A Course for Leaders* of adult groups studying the Caribbean Islands, by George W. Hinman. A pamphlet of suggestions to leaders of groups based upon Dr. Inman's book *Trailing the Conquistadores*. 25c.

FOR YOUNG PEOPLE AND SENIORS

1. *Between the Americas*, by Jay S. Stowell, author of *Makers of a New World*, etc. A short, popular reading book which describes the life of the peoples of Cuba, Haiti, the Dominican Republic and Porto Rico. Cloth, \$1.00; paper, 60c.

A Course for Leaders of young people's groups studying the Caribbean Islands, by Garfield Evans, missionary in Cuba. Based primarily upon Mr. Stowell's book *Between the Americas*. 25c.

FOR INTERMEDIATES

1. *West Indian Treasures*. A reading book by Winifred Hulbert, author of *Cease Firing and Other Stories*. Miss Hulbert made a special journey through the Caribbean Islands to prepare herself for the writing of this book. Planned

for general reading, and attractively illustrated. Cloth, \$1.00; paper, 75c.

2. *A Course for Leaders* of intermediate groups studying the Caribbean Islands, by Winifred Hulbert. Based on her own book, to cultivate a deeper understanding of the religious heritage we have as Christians. 50c.

FOR JUNIORS

1. *Sugar is Sweet*, by Dorothy McConnell, author of *Uncle Sam's Family*, etc. A Friendship Press text built around such modern problems as Christian duty towards a governed people. Cloth, \$1.00; paper, 75c.

2. *Porto Rican Neighbors*. An illustrated story book by Charles W. St. John. A collection of stories about the various types of children in Porto Rico, with an introduction giving a brief history of Porto Rico and its relations to the United States. Cloth, \$1.00.

3. *A Picture Map of the Caribbean Islands*. 50c.

FOR PRIMARY CHILDREN

1. *Children of Sea and Sun*. A Friendship Press text prepared by Mabel Garrett Wagner, author of the leader's material in *Kin Chan and the Crab*, with story contributions by Dorothy McConnell, Winifred Hulbert and Mrs. Effie C. Naylor. Cloth, \$1.00; paper, 75c.

2. *A Picture Sheet on the Caribbean Islands*. 25c.

FOREIGN MISSIONS

India is the foreign mission theme for 1930-31. It has been eight years since India has been studied by all groups. "In these intervening years so many changes have taken place in India that in order to understand sympathetically the problems of our missionaries, of the Indian Christians, of our boards and of our missions, we must re-orientate ourselves by becoming intelligently aware of the present situation," says Mrs. Silverthorn in "Women and Missions."

FOR ADULTS

1. *India Looks to Her Future*—A Study book by Oscar MacMillan Buck. The book is written for an unusually inti-

mate knowledge of India. Cloth, \$1.00; paper, 60c.

2. *A Course for Leaders* of adult groups studying India, by T. H. P. Sailer, honorary secretary of the Missionary Education Movement, author of *Christianity's Supreme Issues*, etc. This pamphlet presents two approaches to the study of India. One for more advanced groups and one for those who desire a simpler course for the book "India Looks to Her Future." 25c.

3. *An Indian Approach to India*, by a group of nationals. A book of great value to leaders and students, giving clear expression to what Christian Indians are thinking. Boards, \$1.25; paper, 75c.

4. *A Cloud of Witnesses*, by Elsie Singmaster, author of *Basil Everman*, etc. Fascinating biographical sketches of a host of women of India and other lands. Especially intended for program meetings and reading circles. Cloth, 75c; paper, 50c.

FOR YOUNG PEOPLE AND SENIORS

1. *India on the March*, by Aldan H. Clark, missionary in India. A new and thoroughly revised edition of a very popular book. Cloth, \$1.00; paper, 60c.

2. *Do You Like Our Country?* A course on India for leaders of young people's groups, by Ruth Isabel Seabury, author of *Our Japanese Friends*, etc. Based primarily upon *India on the March*. Paper, 50c.

3. *Freedom*, by Welthy Honsinger Fisher, missionary in India; author of *Through the Moon Gate*. A delightful reading book giving the story of two young students, a brother and sister, belonging to a high-caste Hindu family in Bengal. Cloth, 85c.

FOR INTERMEDIATES

1. *The Star of India*, by Isabel Brown Rose, missionary in India; author of *Red Blossoms*, etc. A reading book of stories of Old India and new. Cloth, \$1.00; paper, 75c.

2. *Out of Yesterday Into Tomorrow*, a course on India for leaders of inter-

mediate groups, by Mary Jenness, intermediate specialist, author of *Meet Your United States*. Based on *The Star of India* as the reading book for the group, but the course is not limited to this book. Paper, 50c.

3. *Going East*, by Lillian Cox—An interesting book of fiction giving the adventures of Richard Thompson when he sets out to make his fortune in India. Very accurate and valuable in its descriptions. Paper, 40c. Ready.

FOR JUNIORS

1. *The Golden Sparrow*, by Irene Mason Harper, of Moga, India. Contains stories about a group of boys whose families represent the more progressive group in India. Cloth, \$1.00; paper, 75c.

2. *The Treasure Hunt*, by Margaret R. Seebach, author of *Land of All Nations*. An unusual story of how a group of boys and girls went hunting for treasure—not for gold, but for friends. Cloth, 75c; paper, 50c.

3. *Picture Map of India*—A decorated map with outline sketches to be cut out, colored and pasted. 50c.

FOR PRIMARY CHILDREN

1. *Bhaskar and His Friends*, by Clara G. Labaree, missionary in India. Contains stories and material on India. Cloth, \$1.00; paper, 75c.

2. *Book of An Indian Baby*, by Mary Entwistle, author of *The Call Drum*. An attractive little volume of stories about Indian babies. 40c.

3. *On the Road*, by Mary Entwistle—A charming story of adventure in India by some very interesting children.

4. *Picture Sheets*—Two are now ready—*Boys and Girls of India* and *Everyday India*.

FOR BEGINNERS

1. *The Three Camels*, a story of India, by Winifred E. Barnard. One of the popular *Nursery Series*—50c.

MAPS

Wall Map of India—In two colors showing location of Protestant mission stations—60c.

Large Outline Map of India—for wall use—price 25c.

Small Outline Map of India—for individual use—about 11 x 14 inches. Price 25c per dozen.

Wall Map of Latin America—in two colors showing location of Protestant mission stations; includes Caribbean Area—price 60c.

Large Outline Map of the Caribbean Islands—for wall use—about 28 x 32 inches. Price 25c.

Small Outline Map of the Caribbean Islands—for individual use—about 11x14 inches. Price 25c per dozen.

All those residing in the area of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

PLEASE FILE THIS FOR REFERENCE

Girls' Missionary Guild

Ruth Heinmiller, Secretary

Girls' Missionary Guild Graduation!

IT was a very happy occasion when nineteen Guild girls were graduated into a Woman's Missionary Society at Doylestown, Pa., on the evening of February 19, 1930. The girls, gowned in choir robes and carrying yellow

candles, entered the church and took their places in the front pews. Mrs. A. K. Anders, president of the local Woman's Missionary Society, had charge of the meeting. Miss Carrie M. Kerschner, Executive Secretary of the Woman's

Missionary Society of General Synod, delivered the address and also conducted the Graduation Service. One of the girls has told the history of this Guild in the following lines:

"A few years ago five of us girls
Then quite young, perhaps with curls,
Returned from Conference, our heads all
filled

With great ideas to form a Girls' Guild.

Mrs. Freeman thought it just fine
That we should feel that way inclined,
And so she helped us from the start
To organize and do our part.

At first we didn't grow so fast
I guess they thought we wouldn't last,
But after we had proved our worth
Others joined us in our mirth.

As each year passed we added more
Until we now have fifty-four,
Each one willing to work and pray
For the missionary cause of the present
day.

I haven't time to tell of our work,
But not one tried to shirk.
We worked together and tried to be
A happy and helpful G. M. G.

But now we're twenty-five or more.
Some think our working days are o'er.
They're done with us—they put us out,
'They're old, we're young,' we hear them
shout.

So years stole on as years will do
Until we old and older grew;
So now we leave our youth behind
And join the ranks of womankind.

So farewell girls and short farewell,
Keep on your work and do it well,
But just remember young friends so gay
That you'll be with us 'fore many a day.

Our tears are flowing as you see
For we're as sad as sad can be,
We hate to leave you one and all
But to the W. M. S. we hear the call.

So now we belong to the W. M. S.
And after all we're glad to confess
That it's quite an honor and think it
grand
To join such a great and noble band.

So to you W. M. S. friend we come today
And hope with you we may always stay
We'll do our part with a willing heart
And hope you'll like us from the start.

So whether we're young or whether
we're old,
Side by side in the Christian fold
We'll work and pray to hasten the day
When all shall live in a Christ like way."

We extend our heartiest wishes to this new Woman's Missionary Society. As we bid a fond adieu to them we cordially welcome the following new Guilds and Mission Bands:

Girls' Missionary Guilds

Eastern Synod—Colonial Park, Pa., organized by Mrs. Clarence Kelley with 15 charter members; Penbrook, Pa., organized by Mrs. Clarence Kelley with 7 charter members; Millersburg, Pa., Trinity Church, organized by Mrs. J. M. Michael with 13 charter members; Pottsville, Pa., Trinity Church, organized by Miss Bertha Kreuger with 10 charter members.

Potomac Synod—Abbottstown, Pa., Emanuels Church, organized by Mrs. Howard E. Sheely with 7 charter members.

Ohio Synod—Marion, Ohio, First Church, organized by Mrs. F. P. Taylor with 9 charter members.

West New York Classis—Rochester, N. Y., Emanuel Church, organized by Mrs. F. H. Diehm with 14 charter members.

Mission Bands

Eastern Synod—Wernersville, Pa., First Church, organized by Mrs. Eli S. Martin with 17 charter members.

Ohio Synod—Fostoria, O., First Church, organized by Mrs. Mary Wade and Mrs. Tom Dillon with 10 charter members; Cleveland, O., Hough Avenue Church, organized by Miss M. Fey and Mrs. R. C. Boyer with 27 charter members.

Potomac Synod—York, Pa., Zion Church, organized by Miss Anne Garrett with 54 charter members.

Mid-West Synod—Tamm, Ill., First Church, organized by Mrs. W. A. Cul-lum with 10 charter members.

Let Us Keep Up An Old Custom

AS far back as my memory goes, it has been an annual custom in our Church for pastors and members to vie with one another during the Lenten and Easter season in gathering new members and in raising the bulk of the funds for the work of Missions, at home and abroad. This extra financial spur was doubtless due to the approaching meetings of the Classes. Fully one-third of the amount paid on the Apportionment in any given year came in to the Boards during the two months of April and May. Consistories, having the work of the Kingdom at heart, were eager to make the best possible showing for their congregations by the time the parochial and statistical reports were presented to the Classes.

In view of the new order of things, as directed by General Synod—the Boards of the Church did not suggest it—the fiscal year of the congregations, the Classes and the Boards shall be the calendar year, from January 1 to December 31. This being the case the members of the Boards are fearful as to the effect this change may have on their income. I myself confess there is some cause for alarm, inasmuch as the receipts for the first three months of 1930 have been far less than in former years. According to *The Kingdom's Support*, "the amounts are less than those received during the month of March for many years." One of the faithful treasurers of a loyal Classis, in remitting a small amount for March wrote: "This is an exceedingly lean month in our Classis. Does it mean that we are to have two lean seasons annually instead of one as formerly?" By that he meant, whether the first and third quarters of the current year would be lean seasons in the income of the Boards. It is all too well known that from June to October, the Boards of Home and Foreign Missions have received barely enough from the Apportionment to pay even for one month of their actual expenses, and the result is that interest charges must be paid on heavy loans, which usually drag along until the meetings of the Classes.

Now the fear that is alarming some of the members of the Boards, unless it be only imaginary, is this: Unless the Churches, through their pastors and Consistories, will put forth the same driving energy this Lenten and Easter season as they have done in the past years, to raise a great portion of the Apportionment for Home and Foreign Missions—at least \$125,000 each for these two Boards—will the months of November and December furnish the same

incentive and inspiration to raise the larger part of the Apportionment as do the months of April and May? If not, then it will not require a prophet of evil omen to predict a serious shortage on the Apportionment and heavy deficits at the end of 1930.

In the face of already accumulated deficits, with which the Boards of Home and Foreign Missions are wrestling, and in the presence of crying needs here, there and everywhere, which go unheeded, our Church cannot expect to make any substantial progress, and the spirit of despair will dampen the ardor of even the most hopeful, courageous and forward-going of our pastors and people.

There is no justifiable reason why all of the congregations should not raise two-thirds of the Apportionment for Missions by June 1, 1930, as they have been doing in former years, and thus help the Boards to reduce their deficits and avoid additional loans during the vacation period. Is there any season in the Church year when the hearts of Christians are so drawn to the heart of Jesus, the Saviour, as during the 40 days and 40 nights—the period of His suffering and death on the Cross, and triumphant resurrection from the tomb? Surely at no other time should we feel and practice the meaning of the hymn:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

As one of the servants of the Church I feel it a solemn duty that I should acquaint all our pastors and members with the further fact, that for the past seven years the Apportionments for Home and Foreign Missions have not been materially changed, and the amounts for local and other general needs have been largely increased, which are regarded by some as prior claims, so that the cause of Missions receives the "left overs" in the treasuries of the Classes. This is an open sore in our Church which needs treatment and the diagnostician of Church Finance should find a remedy. Is it any wonder that we as a denomination are numerically and financially at a standstill?

Unless we will do great things for the Lord and His Cause during this Pentecostal year, this epochal event in the Christian Church may pass by without leaving any spiritual proofs of the presence and power of the Holy Spirit in our midst.

—ALLEN R. BARTHOLOMEW.

"We enjoy reading THE OUTLOOK OF MISSIONS."

—MRS. J. O. FAGER, R. F. D. 1, Clearwater, Kans.

Laying up Treasures in Heaven

How we Live and what we Give as the Children of God for the Glory of the Lord and the Good of our Fellowmen is Laying up Treasures in Heaven.

THESE ARE THE THINGS THAT ENDURE



ANNUITY GIFTS

Members of the Reformed Church can help the Work of Foreign Missions, and secure for themselves **AN ASSURED INCOME FOR LIFE**, by investing their money in the Annuity Bonds of the Board of Foreign Missions.

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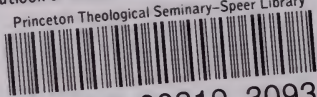
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